विवेकोदयः

विवेकचूडामणेरादिमश्लोकसप्तकस्य व्याख्या

(Dawn of Discrimination)

व्याख्यातारः

श्रृङ्गेरी जगद्गुरु

श्रीसच्चिदानन्दशिवाभिनवनृसिंहभारतीमहास्वामिनः

His Holiness

Sri Sacchidananda Sivabhinava Nrisimha Bharathi Mahaswamigal,

the 33rd Jagadguru of Sri Sringeri Sharada Peetham

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Sri Jagadguru Shankaracharya Mahasamsthanam
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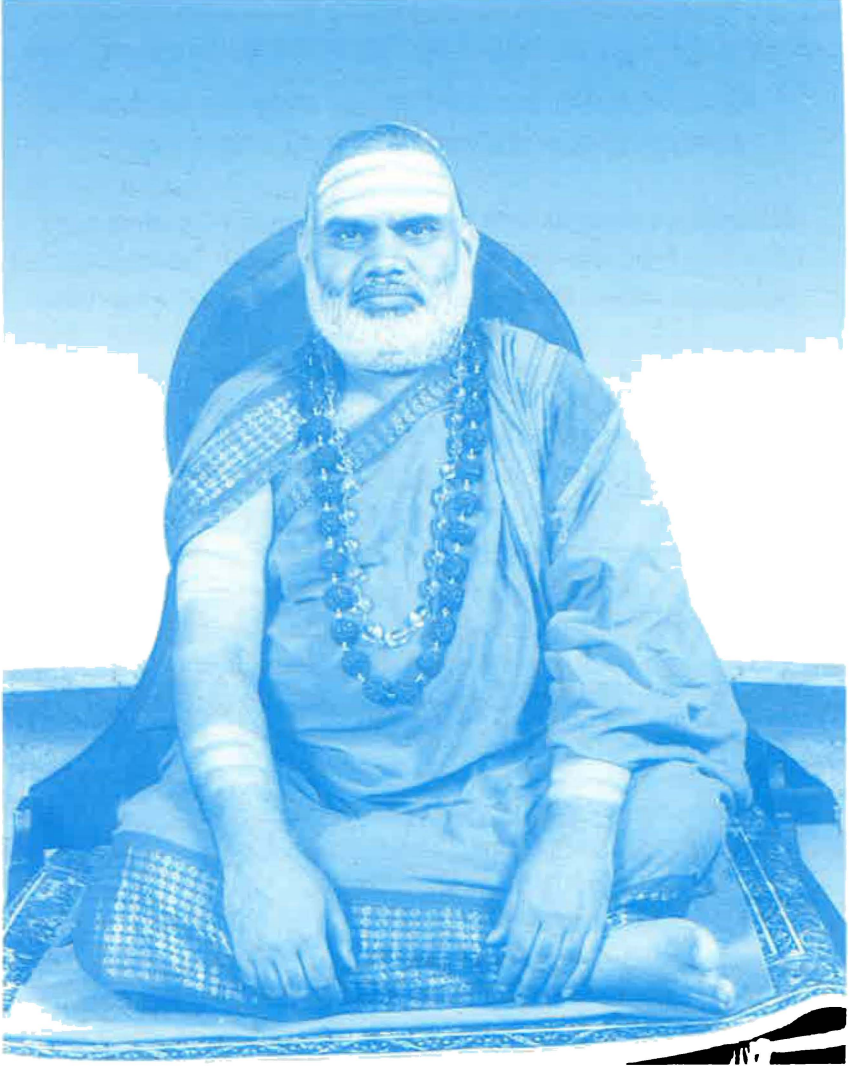
शृङ्गेरी जगद्गुरु श्रीश्रीभारतीतीर्थमहास्वामिनः

श्री श्री जगद्गुरु शङ्कराचार्य महासंस्थानम्, दक्षिणाम्नाय श्री शारदापीठम्, शृङ्गेरी

दक्षिणाम्नाय शृङ्गगिरिशारदापीठाधीश्वराणां जगद्गुरु शङ्कराचार्याणां
अनन्तश्रीविभूषितानां श्रीश्रीभारतीतीर्थमहास्वामिनामनुग्रहसन्देशः

परमशिवावताराः श्रीमच्छङ्करभगवत्पादाचार्याः अद्वैततत्त्वावबोधकान् नैकान् प्रकरणग्रन्थान् प्राणैषुः। तेषु च विवेकचूडामणिः नायकमणिरिव विद्योतते। अद्वैतसिद्धान्तस्य सूत्रभाष्यादिषु विस्तरेण प्रतिपादितस्य सरलया शैल्या निरूपणमत्र दृश्यत इति ग्रन्थस्यास्यवैशिष्ट्यम्।

अस्मत्परमेष्ठिगुरवः जगद्गुरु श्रीसच्चिदानन्दशिवाभिनवनृसिंहभारतीमहास्वामिनः ग्रन्थमिमं स्पृहयन्ति स्म। सर्वतन्त्रस्वतन्त्रास्ते लोकोपकाराय ग्रन्थस्यास्य व्याख्या रचयितव्येति संकल्प्य आदिमं श्लोकसप्तकं व्याचचक्षिरे। समग्रं सूत्रभाष्यं व्याचिख्यासितवतां पद्मपादाचार्याणामिव तेषामपि संकल्पः न फलेग्रहिरभूत्। परन्तु चतुस्सूत्रीमात्रपर्याप्ता पञ्चपादिकेव तेषामपि सप्तश्लोकीगता व्याख्या बह्वर्थप्रतिपादिका नितरामुपादेया वरीवर्ति। अत एवेयं व्याख्या प्रकाशनीयेति वयमभिप्रैम। गैर्वाणीगन्धविधुराणामपि सुखावबोधाय आङ्ग्लानुवादोऽप्यत्र संनिवेशितः।

एतद्ग्रन्थप्रकाशने साह्यमाचरितवतां समेषामपि श्रेयःपरम्परास्सम्पद्यन्तां, ग्रन्थोऽयं जिज्ञासुजनचेतःप्रसादको विशिष्टं प्रचारमेत्विति च आशास्महे ।

शृङ्गगिरिः
तारणवैशाखशुक्लसप्तमी
इन्दुवासरः। 26.4.2004

इति नारायणस्मरणम्
भारतीतीर्थः

Translation of the benedictory message of His Holiness Jagadguru Shankaracharya Sri Sri Bharathi Theertha Mahaswamigal, the pontiff of the Dakshinamnaya Sringeri Sharada Peetham.

◊◊◊◊◊

The revered preceptor Śrī Śaṅkara Bhagavatpāda, an incarnation of the Supreme Lord, Śiva, authored various *prakaraṇa* texts that impart the knowledge of the non-dual Truth. Among these, *Vivekacūḍāmaṇi* is glorious like a pre-eminent gem. A special feature of this work is that it presents in a simple manner the very *Advaita-siddhānta* that has been spelt out in extenso in the *Brahmasūtrabhāṣya* and the like.

Our preceptor's preceptor's preceptor His Holiness Jagadguru Sri Sacchidananda Sivabhinava Nrisimha Bharati Mahaswamigal was extremely fond of this book. He, who was unfettered by dogmas, resolved to pen a gloss on it for the benefit of people and proceeded to elucidate its first seven verses. However, as in the case of the venerable Padmapādācārya who wished to prepare an exegesis on the whole of the *Brahmasūtrabhāṣya*, His intention did not fully bear fruit. Nonetheless, like Padmapādācārya's *Pañcapādikā* that covers only the first four of the *Brahmasūtra*-s, His commentary, though covering only the first seven verses, throws light on many matters and is absolutely worth imbibing. That is why We opined that this gloss must be published. An English translation has been included here for the easy understanding of even those who are unfamiliar with Sanskrit.

We bless that all those who have helped in the publication of this book acquire a succession of felicities and that this work, which gladdens the minds of those desirous of realising the Truth, become widely read.

With the recollection of Lord Nārāyaṇa,

(S/d) Bharathi Theertha

Sringeri
Tāraṇa-vaiśākha-śukla-saptamī,
induvāsaraḥ – 26.4.2004

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॥ श्रीसच्चिदानन्दशिवाभिनवनृसिंहभारत्यष्टकम् ॥

(शृङ्गेरीजगद्गुरुश्रीश्रीभारतीतीर्थमहास्वामिविरचितम्)

पिङ्गलाभिधानहायने गृहीतजन्मनः
सर्वमङ्गलासहायपादसेवने रतान् ।
श्रीशिवाभिनवनृसिंहभारतीगुरूत्तमान्
भावयामि भक्तिपूर्णचेतसा निरन्तरम् ॥ १ ॥

श्रीनृसिंहगुरुपदाब्जबम्भरायितान्तरान्
श्रीसदाशिवेन्द्रयोगितुल्यसिद्धिसंयुतान् ।
श्रीशिवाभिनवनृसिंहभारतीयतीश्वरान्
भावयामि भुक्तिमुक्तिदायिनो नतालये ॥ २ ॥

धर्मतत्त्वबोधकानधर्मनिग्रहे रतान्
शर्मदानतत्परानशेषभक्तकोटये ।
श्रीशिवाभिनवनृसिंहभारतीगुरूत्तमान्
शीलयामि सन्ततं शिवेतरापनुत्तये ॥ ३ ॥

स्वीयपादपांसुपाविताखिलक्ष्मातलान्
स्वप्रकाशचिन्निविष्टमानसाननारतम् ।
श्रीशिवाभिनवनृसिंहभारतीजगद्गुरून्
सादरं नमामि सर्वलोकरक्षणव्रतान् ॥ ४ ॥

वेदशास्त्रसंप्रदायपालने धृतव्रतान्
विद्वदालिगीयमानपाण्डितीविभूषितान् ।
श्रीशिवाभिनवनृसिंहभारतीगुरूत्तमान्
चिन्तयामि शिष्यहृत्तमोविवस्वतोऽनिशम् ॥ ५ ॥

दम्भदर्पवर्जितानशेषलोकवन्दितान्
कुम्भजन्मनस्समस्तवेदशास्त्रवारिधेः ।
श्रीशिवाभिनवनृसिंहभारतीयतीश्वरान्
संस्मरामि संयमीन्द्रसेव्यपादपङ्कजान् ॥ ६ ॥

भूमिपालवन्दितानपूर्ववाग्झरीयुतान्
कामितेष्टदायकान् प्रपन्नलोकपङ्क्तये ।
श्रीशिवाभिनवनृसिंहभारतीगुरूत्तमान्
भावयामि भद्रपूगदायिदिव्यवीक्षणान् ॥ ७ ॥

शारदाशशाङ्कमौलिविघ्नराजपूजकान्
शारदेन्दुतुल्यकीर्तिशालिनश्शिवङ्करान् ।
श्रीशिवाभिनवनृसिंहभारतीजगद्गुरून्
शीलयामि शान्तिदान्तिमुख्यसंपदाप्तये ॥ ८ ॥

* * *

Translation of
Śrīsaccidānandaśivābhinavanṛsiṁhabhāratyaṣṭakam
(An octet of verses on Sri Sacchidananda Sivabhinava Nrisimha Bharathi Mahaswamigal) composed by the Sringeri Jagadguru His Holiness Sri Bharathi Theertha Mahaswamigal

With a mind filled with devotion, I incessantly contemplate on the pre-eminent preceptor, Sri Sacchidananda Sivabhinava Nrisimha Bharathi Mahaswamigal who was born in the year 1858 (*piṅgala*) and delighted in the service of the feet of Lord Śiva. (1)

I meditate upon the foremost monk Sri Sacchidananda Sivabhinava Nrisimha Bharathi Mahaswamigal, a bee entranced by the lotus-feet of His Guru Śrī Nṛsimha Bhāratī Mahaswamigal, a personage possessed of supernatural powers matching those of the renowned Yogi Śrī Sadāśivendra Sarasvatī and a conferrer of enjoyments and liberation on those saluting Him. (2)

For the removal of inauspiciousness, I ever worship the greatest Guru Sri Sacchidananda Sivabhinava Nrisimha Bharathi Mahaswamigal, who imparted Dharma, dedicatedly curbed unrighteousness and was committed to making all His devotees happy. (3)

I respectfully pay obeisance to the universal preceptor Sri Saccidananda Sivabhinava Nrisimha Bharathi Mahaswamigal, whose mind was uninterruptedly absorbed in the self-effulgent, absolute consciousness,

who purified the entire world by the dust under His feet and who observed the vow of protecting all. (4)

I ever think of the best Guru Sri Sacchidananda Sivabhinava Nrisimha Bharathi Mahaswamigal, who upheld a resolve to guard the Vedic and *Sastraic* tradition, whose scholarliness was extolled by numerous savants and who is a sun that dispels the darkness of ignorance in the hearts of His disciples. (5)

I clearly call to mind the emperor of ascetics Sri Sacchidananda Sivabhinava Nrisimha Bharathi Mahaswamigal, whose lotus-like feet were served by exalted self-controlled ones, to whom all paid obeisance, who was free from pride and hypocrisy and who, like Agastya, the sage who drank up the salty ocean, completely imbibed the ocean of the Veda-s and the *śāstra*-s. (6)

I meditate upon the most exalted Guru Sri Sacchidananda Sivabhinava Nrisimha Bharathi Mahaswamigal to whom kings paid obeisance, who was a matchlessly fluent speaker, who fulfilled the desires of the multitude that sought refuge in Him and whose divine glance confers a plethora of good fortune. (7)

To acquire the treasures such as control of the mind and restraint of the senses, I revere the world-teacher Sri Sacchidananda Sivabhinava Nrisimha Bharathi Mahaswamigal, the giver of happiness, whose glory parallels that of the clear autumnal moon and who worshipped Goddess Śāradā, Lord Candramoulīśvara and Lord Gaṇapati. (8)

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His Holiness Sri Sacchidananda Sivabhinava Nrisimha Bharathi Mahaswamigal

(Reproduced from the preface to 'The Works of His Holiness Sri Sacchidananda Sivabhinava Nrisimha Bharathi Swamigal late Jagadguru of Sringeri' Sri Vani Vilas Press, 1913.)

Sri Sacchidananda Sivabhinava Nrisimha Bharathi Swamigal was the unfamiliar name of that most familiar, magnificent and divine personality that gracefully adorned the throne of the famous Sringeri Mutt on the banks of the pure Tunga. He was well known among his disciples as the simple "Sringeri Jagadguru". Born of highly learned and pious parents he inherited at his very birth all the learning and piety and the religious fervour of his father Kunigal Rama Sastrigal the famous Vidvan at the court of the Maharaja Krishna Raja Wodayar III of Mysore and the favoured disciple of the renowned Tryambaka Sastrigal of the Court of the Peshwas of Poona. Even as an infant of two years old he lisped the Stotras repeated by his father and danced with him in his Agnihotra house. Even then he used to smear himself with holy ashes and play with the children at

worshipping the Gods. The child was the father of the man and even at a very early age he exhibited traces of all the characteristics that went in later years to make him the greatest of all mortals. At the age of eight he was invested with the sacred thread by his elder brother the well-known Lakshmi Nrisimha Sastrigal and soon after, he was initiated into the Sannyasa Asrama by the then Sri Jagadguru of the Sringeri Mutt Sri Nrisimha Bharati Swamigal, and this was the signal for the exhibition of his greatness. On the very day he became a Sannyasin it was rather late in the evening when all the necessary rites were finished and when the Sringeri Jagadguru found this young boy of only eight years of age naturally tired, he asked him to retire and when our marvellous young Swami went to sleep he uttered in his sleep the following grand truth for the realization of which the most learned people yearn in vain viz., सर्वोऽहम् (Sarvoham) thus giving out for the first time a glimpse of his universality. Since then, day by day, he became the cynosure of all eyes. His winning personality, his smiling countenance, his many-sided learning, his broad sympathy, his childlike simplicity, his charming innocence, his eager thirst for knowledge, his intense solicitude for the welfare of all, his devout piety, his religious zeal, his earnest belief in the Sastras, his rigorous penance, his innate, purity, his easy accessibility, the nobility of his mind, the breadth of his views, the magnanimity of his temper, his universal kindness, his engaging conversation, his retentive memory, and last though

not least his munificent generosity – all these attracted towards him every living soul that came in contact with him. None approached him in vain. None went back disappointed. People flocked to him in crowds and waited at his doors for hours together just to get a glimpse of that divine countenance shedding lustre all round. The moment they got a sight of it they considered themselves the happiest of all human beings. What was it that made them so? It was nothing but the divine lustre that shone in his face. It was nothing but the universal sympathy that beamed on his countenance. It was nothing but the marvellous superhuman milk of kindness that flowed from his heart – the heart that always melted in divine ecstasy ever desirous of universal happiness. It was this characteristic that was the most peculiar in him and that asserted his divinity to a great extent. He was always perfectly impartial. Everyone was equal in his eyes. He cared not for riches. He cared not for position. No – nothing but Bhakti could attract people to him. Rich or poor, high or low, everybody had to go through the portal of Bhakti to approach his august presence. Everyone that came to him, he loved as himself thus exhibiting his divinity. Every one who had even two minutes conversation with him went out of his presence with the full conviction that he was the object of some special love for His Holiness. Who but a divine person could be thus universally beloved? And who but a divine incarnation could thus infuse universal love into the minds of all?

Of such a divine personage it is impossible to draw a sketch. His activities were many-sided. His knowledge was omniscient. His devotion was intense. His sympathy was universal and his purity contagious. No man was ushered into his holy presence who did not go back full of noble resolve to lead thenceforward a purer and a more exalted life. To hear of him was a pleasure. To see him was a privilege. To speak to him was a real blessing and to be granted a special interview – Ah! that was the acme of happiness which people coveted most in all earnestness. The magnetic force of his wonderful personality was such that one word, nay one smile or even one look was quite enough to convert even the most indifferent of persons into his most ardent and obedient of disciples.

His sympathies were thoroughly cosmopolitan. He never confined himself to any particular sect or caste. He was all tolerant. He belonged to all, irrespective of caste or creed. Was he not the Jagadguru - Guru of the whole world? True to his appellation he embraced within the sweep of his love, people of all nationalities and of all climes. Brahmins and non-Brahmins, Hindus and Mahomedans, Parsis and Christians, Europeans and Australians all these claimed – nay even received equal treatment at the hands of His Holiness. All these vied with each other in doing homage to him. He knew of no narrow-minded sectarianism in his love. He saw the same Atma i.e. himself in all beings whatever be their nationality. Once, at Chennapatna in Mysore Province, when he sat in the midst of a

large concourse of Mahomedans who were eager to do him all kinds of service and freely conversed with them to their great enjoyment, he did not know the passing of the time and when at last he was reminded of it and the audience dispersed, he expressed to one who asked him about it that he did not at all feel that he was sitting so close to the Mahomedans conversing with them but that all along he enjoyed supreme bliss arising from communion with his own Atma. Such was the great Mahatma who always forgot his surroundings and considered every one as his own self. That was the secret of his immense popularity. Letters came from different parts of the world, from England, from Holland, from Germany, from Australia, from utter strangers, begging for some token, some watch or locket, touched by His Holiness which they may preserve for ever as a talisman to protect them from all evils. Such was the belief in his sanctity even among the modern scientifically advanced nations.

He was grand in his simplicity. He was actually rolling in wealth. People would give anything and everything to get his blessings. All comforts that love or money could secure were at his beck and call. Still he was perfectly indifferent to them. He never cared for them. Not only did he not care for them, but he actually did not know the value of them as it is understood by us. He did not know the difference between one Rupee and one lakh of Rupees. He considered both as valuable as the mud he was treading on. He would very often lie down on the bare ground and as often wander in lonely forests

and derive therefrom immense pleasure. He would scorn all riches. He would scorn all paraphernalia. But he was tied down by the command of his Guru to a Mutt which, ever since his assuming the reins, had immense riches and large paraphernalia. He felt himself bound thereby. He yearned to be free. He would use golden vessels for the Mutt Puja but for his own use he would have simple wooden vessels. He could not understand why people led evil ways. He would shudder to hear of the world's wickedness. He would talk words of wisdom as freely to the prince as to the peasant. He was never reserved. He would listen patiently and advice freely without fear or favour. He was the most easily accessible of all. Thousands of people visited him daily and prayed for the relief of their wants. He had a kind word to say to each after attentively listening to his or her tale of woe and then give them some Prasada which would cure their malady either physical or mental. He would actually shed tears when he found people suffering and would pray to God to relieve their suffering. Such was his simplicity that every disciple of his felt that he possessed a tower of strength in his Guru who could be approached at all times on even the slightest pretext of distress.

He was mighty in his learning. He was voracious in his reading. A sharp intellect, a retentive memory and a keen zest went to mark him as the most distinguished scholar of his day. His leisure moments, he would never spend in vain. He would always either read something or repeat something. His learning was not only deep but also many sided. He could break a

lance with any adversary in any of the Sastras. There was no branch of knowledge which he did not know and that Sastraically. He was Mantra Sastra personified. Mantras were at his finger's ends. He knew Nadi Sastra – a Sastra quite unknown now-a-days – perfectly well. He was equally learned in Vaidya Sastra. He knew very well the medicinal value of all kinds of herbs. In Tarka and Vedanta nobody could even understand the arguments put forth by him without much labour and thought. With all his learning he was perfectly simple in his expositions. The highest truths he would expound to the veriest tyro in language easily understandable by him. The most knotty points he would unravel in a marvellously easy way to the intense admiration of his audience. The Sastras were his playground. He would revel in them as often and as much as he could. Besides the Sastras he was an adept in Kavyas and dramas also. It may be fairly said without fear of contradiction that he had gone through every branch of Sanskrit Literature and retained most of it in his memory. It was a very favourite pastime with him to repeat what are known as Antadi Slokas. More than half-a-dozen Pandits may range together against him and still he would be a match to them all. He would repeat from memory Slokas by thousands and all his opponents may exhaust all their stores but he would be inexhaustible. Ramayana was his favourite poem. He would oftentimes read it and while reading it merge himself in its scenes and laugh or weep as occasion demanded. It was an exceedingly rare privilege and pleasure to hear him read those excellent scenes so excellently

portrayed in the Ramayana. Most of the book he knew by heart and when he read them the hearer would feel as though transported to the actual scenes and would be carried away by emotions suited to the occasion. He was a very good poet. But all his powers of composition were directed towards praising the gods and invoking their blessings on mankind. When he entered a shrine he would involuntarily begin to repeat Slokas. He cared not for ornate flourishes in his poems. They were the outpourings of an exuberant soul. Genuine flow of Bhakti could be traced in each of his poems. He wrote not for name or fame. He would muse on the deity and would quite unexpectedly fall into the poetic vein and repeat Slokas after Slokas the force and pathos of which pierced through the hardest heart and brought tears even to eyes that never before wept under the influence of religion. Similarly while teaching his disciples any Sastraic work he would all on a sudden begin to lecture lucidly and eloquently on the most abstruse points and on several of these occasions no notes were taken and thus 'full many a gem of purest ray serene' has been lost to the world.

He was intensely earnest in his Bhakti. He never considered himself as other than human. He would pray to God ardently that his human shortcomings may be rectified. His method of performing Puja was a sight to see. None could hurry him in his Puja. He may have some one hundred idols before him. Each idol must be separately worshipped. Each must have its allotted sandal, Akshata, Kumkuma, and flower. Each must be praised. Each must be meditated upon. Of course Sri Chandramoulisvara

and Sri Sarada occupied the foremost place in his mind. They stood apart and he was never satisfied with doing Puja to them. He may not on some days do any outward puja to them, but inwardly they never left his mind. He used to converse with them freely and even quarrel with them at times as though they were his playmates. He would never think of them as images but would feel their living presence. He would not give them any Naivedya (offering) either too hot or too cold. He would try his best to make them eat whatever he offered them. He would repeat Stotras with all the enthusiasm of a devotee and at times dance for joy. Above all his Bhakti towards his Guru was something beyond description. He would talk for days together about the greatness of his Guru. All his talk, all his deeds, in short everything of his, he would dedicate to his Guru. His Guru was ever a living presence to him. He would consult him on each and every occasion. Without his express permission he would never do anything. He would be never tired of worshipping his Guru. His Guru also was equally attached to him. He called our Swami as the Aurasaputra (own son) of Sri Sarada. He told him that he would enjoy all the blessings of his lifelong penance. Even after his departure he appeared to his disciple and told him that he was always near him. This intense Gurubhakti, this refusal to leave the Guru alone even after his departure from this world was a thing unknown in the annals of modern discipleship. Every day he would first worship his Guru's sandals. His Gurupadukastotra clearly indicates the qualities he

attributed even to the sandals of his Guru. There need not be any doubt about the sincerity of his utterances. They need not be attributed to poetic exaggeration. He not only fully believed in what he said but he knew full well that they were all true.

His kindness knew no bounds. To one and all that approached him he was uniformly kind. Harshness was a thing unknown to him. Hatred was a word not to be found in his vocabulary. He was always kind. Even to His servants he was nothing but kind. Real anger was really foreign to him. Even feigned anger was but the passing mood of a moment. Kind words, kind deeds and kind thoughts he spread all around. Always with a smiling countenance full of benevolent intentions he would warmly welcome every one that approached him, tenderly enquire after their welfare as though he were a member of their family and by words and deeds relieve their distress whatever that may be. He would never forget faces, but remember people once seen even after the expiry of thirty years. He would never rest content with having done a kindness to his Bhakta. He would always be eager to do him more. He would shower blessings on him one after another in quick succession. He was ever ready not only to alleviate the physical and mental distress of his innumerable disciples but was equally prompt in teaching them the required Mantras, in initiating them into the path of knowledge and Dhyana and in showing them the means to liberation. He knew instinctively what a person wanted and would teach him just the thing required. In short everyone who approached him

returned not only perfectly satisfied but also overwhelmed with his kindness.

He was an extremely pleasant conversationist. His conversations were always full of sparkling wit and wisdom. He would always have the right word to say at the right moment. His arguments would be not only quite convincing but also splendid homethrusts. For instance, a certain person who had not much of faith in our Sastras but who was still attracted by the tremendous magnetic force of His Holiness approached him and asked him as follows "What is the use of the Sraddha ceremony? Is it not mere supersitition? Is it not absurd to say that by offering some things here in a prescribed way the forefathers are satisfied? The rice we offer is still in our presence and yet how could we say that our forefathers have partaken of it and are hence content. Can absurdity go further?" His Holiness smiled and replied. "My dear - You are perfectly right in your doubt. If I show you a parallel example where by observing certain prescribed rules and forms, a person who is not in your presence is satisfied, will you accede that it is not so very absurd as it at first seems to you? Take for example the system of Telegraphic Money Orders. The authorities have prescribed certain rules and forms for such Telegraphic Money Orders. If you conform to those rules and forms and take the money to the Post Office, even while the money you paid lies on the table in your presence, the person to whom you intended it to benefit is actually benefitted. While human agencies can thus satisfy the cravings of

people at a distance is it impossible for divine agencies? Only you should do it as it is prescribed. In the instance of the Telegraphic Money Order also it is so. Unless you strictly follow the prescribed rules and forms no effect will be produced. Similarly your forefathers who had eyes of wisdom foresaw the methods by which they could be pleased after their departure from this world and prescribed the rites and rules accordingly. If you follow then you would certainly please them. Why do you doubt it?" The hearer was quite struck with the force of the argument and went away thoroughly changed in his mind. Thus, words and arguments came to him of their own accord at the requisite moment. The Poet Bhavabhuti's saying ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति was quite true in his case. His words never went empty. As he was full of Anugraha he scattered his blessings far and wide.

He was a great Yogi and a Siddha of a very high order. Nothing was impossible to him. The great Rajayogin Sri Sadasivendra Sarasvati was his ideal. But he more than realized his ideal. The only difference was, the one roamed freely wherever he willed whereas the other was bound down to a mighty Seat by the command of his Guru and accordingly had to restrain himself within its limitations. But numerous were the occasions when his Yogic powers were much in evidence. In the midst of a very large concourse of people, amidst the din and noise of a huge crowd, when different kinds of musical instruments were at their loudest, when Brahmins loudly chanted the Upanishads, when the

temple bells pealed with loud ringing noise, in the midst of so much hubbub and confusion he would restrain his breath, and go into a trance. Suddenly his form would become motionless, his eyes would be more than half closed, unconsciousness would overtake him and he would remain in such transcendent Samadhi for even hours together. None could rouse him up from that trance. Who could fathom the depth of that insensibility? Everything will have to wait until he returned of his own accord to consciousness. Once while crossing the Tunga, his foot slipped from the sandal and he had a nasty cut right across his sole. The servant who accompanied him supporting his palm was likewise cut in his foot and when both reached the shore the servant could not walk even a single step and His Holiness observing this enquired of him the cause of it. But the servant noting the free flow of blood from the sole of His Holiness was much shocked and pointed it out to him. But he simply passed his hand over the sole and said that nothing was the matter with him and lo! the servant was surprised to find the sole quite hale without any sign of any cut. Then the servant was given some Prasada and was advised to stay at home till his foot healed. He could be present in several places simultaneously. Once while at Ramesvaram he wanted a particular disciple who was away at Trichinopoly to go to him. On receipt of the wire the disciple ran in all haste to Rameswaram which he reached at about 9 o'clock in the night, but found that His Holiness was at Dhanushkodi. The disciple wanted to go to Dhanushkodi at once but no

sort of conveyance could be had then either for love or for money. Neither a single cart nor a palanquin was available. As for boats they were not to be thought of, since the winds were unfavourable. While in this plight the disciple prayed to his Guru to take him to Dhanushkodi and wonder of wonders! at about one o'clock in the night three boatmen came to the disciple of their own accord, took him to a boat and hoisted the mast. The wind was quite favourable, the disciple saw his Guru also accompanying him and chatting pleasantly and the journey to Dhanushkodi was accomplished within one hour. On alighting there the disciple lost sight of his Guru who accompanied him all along and when he was ushered into his presence at the Mutt the Guru smiled and the disciple wept for joy. The boat that took the disciple in the dead of night could not return but had to drift for a month on account of unfavourable wind. On another occasion he wanted a particular disciple who was 250 miles away to go to him. He sent a mental message and the disciple who was then fully engrossed in his business heard all on a sudden the clarion call of his Guru and he immediately started to his holy presence. When it was reached the first greeting of his Guru was, "Did you receive this message (touching his heart) that I sent you." Instances like this could be multiplied but space forbids.

Above all he was a true Sannyasin. Never for a moment did he swerve even one-thousandth of an inch from the rigorous path ordained for that most noble and most difficult of all Asramas, the Sannyasa

Asrama. None had mastered its rules so well and none followed them so closely as he. Inspite of his manifold duties as the head of the most influential Mutt, in spite of his innumerable disciples who did not allow him even a single moment's leisure and in spite of the various calls on his attention he was most faithful to the duties of his Asrama. His was true renunciation. In the midst of strife he knew the abiding peace. He was right in the midst of the world but still quite beyond it. He was thoroughly unattached to anything wordly, though he appeared extremely attached to every one of his disciples. He was thoroughly selfless though he was always meditating on the Self. He was a triumphant example, a living realization of the complete conquest of all Dvandvas or pairs of opposites. He did not care a straw for all the gold or all the fame that is in this Universe. He held the world but as a world, as a stage where every one had to play a part. He had thoroughly controlled his flesh. He was full of soul, full of the reality of religion, full of joy and full of blessed purity. In short, he was undoubtedly a very great Mahatma but without any mysteries or occultisms.

I may thus go on ad infinitum mentioning one after another his marvellous divine qualities. But words fail me. My mind is bewildered by the grandeur of the mighty personage whom I have ventured to draw a sketch of. I have not been able to express here even one-millionth part of what I feel. Was he not God incarnate – living and walking God on earth? Was he not then, in the language of the

Sruti, beyond the reach of words? Then who am I to attempt a sketch of him? He was infinity and infinite were his qualities. How can any one adequately describe in words this vast storehouse of knowledge, this boundless ocean of Bhakti, this original fountain-head of mercy, this undefiled source of purity, this personal embodiment of all virtues and this perfect type of rigorous renunciation. Even the mind refuses to fathom the depth of the all-round greatness of this mighty personage. What need be said about the poverty of words? He was unique with none to approach him even as second. His spotless holiness, his deep piety, his unspeakable blessedness, his endless wisdom, his childlike peacefulness and his universal affection beggar all description. His was a life of resolute good, unalterable will and quenchless desire of universal happiness. He was and is in short,

"That light whose smile kindles the Universe,
That Beauty in which all things work and move,
That Benediction which the eclipsing Curse
Of birth can quench not, that sustaining Love
Which through the web of being blindly wove
By man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst."

The humblest of all his disciples,
T.K. Balasubrahmanyam

॥ श्रीनृसिंहसद्गुरुर्जयति ॥

प्रह्लादवरदो देवो यो नृसिंहः परो हरिः ।
नृसिंहोपासकं नित्यं तं नृसिंहगुरुं भजे ॥

विज्ञानमुद्रितकराद्वटमूलवासाच्छार्दूलचर्मवसनाच्छिशुचन्द्रभूषात् ।
उत्फुल्लपद्मनयनात् करुणापयोधेः शम्भोः परं किमपि दैवमहं न जाने ॥

नैयग्रोधतटोत्तमासनलसन्मौनी पुराणः पुरा
संसाराम्बुधिमग्नलोकततिमुद्धर्तुं कृपासागरः ।
त्यक्त्वा मौनमपास्य वृक्षतटमप्याराद्गृहीत्वा परं
यद्रूपं परतत्त्वमार्गमतनोत्तं शङ्करार्यं भजे ॥

स भगवान् स्वात्मना भुवमलंकृत्य परमकारुणिकः परतत्त्वबोधनाय नाश्रमान्तरं समर्थमिति स्वीकृतपारमहंस्यः श्रीमतो महादेवस्याविमुक्तवासस्य विश्वेश्वरस्यावाप्यानुज्ञां श्रीमत्कृष्ण-द्वैपायनप्रणीतानां शारीरकमीमांसाभिधालंकृतानां सूत्रवराणां चकार भाष्यं दशोपनिषदां भगवद्गीतायाश्च, साधनसंपत्तिपूर्वकं गुरुवर्यमुखाद्यच्छ्रवणेन सर्वोपप्लवरहितप्रत्यगभिन्नब्रह्मात्मतत्त्वं

करतलामलकी भविष्यति अधीतपदवाक्यप्रमाणानाम् । यत्र च सांख्यपातञ्जलवैशेषिकादेर्मतानि वेदविरुद्धांशोपेतानि तत्तदंशे निर्मूलितानि सुतरामेव वैभाषिकसौत्रान्तिकलोकायतिकानि । प्रतिपादितं च ससाधनमात्मविज्ञानं परमपुरुषार्थसाधनम् । अथ पुनः तेषु परमतनिराकरणेन व्यवहितान् तत्त्वविचारान् निरीक्ष्य विस्तृतत्वं च विविदिषूणां साधनसम्पन्नानां परमहंसपरिव्राजकानां अविदिताशेषपदवाक्यप्रमाणानां ब्रह्मतत्त्वबोधनायानायासेन उपदेशसाहस्र्यात्मबोधापरोक्षानुभूतिस्वात्मप्रकाशिकास्वात्मनिरूपण-विवेकचूडामण्यादीनि परतत्त्वबोधकानि बहूनि प्रकरणानि प्रणिनाय करुणावरुणालयः भगवानादिशङ्करः । तेषु च विवेकचूडामणिः शुद्धात्मतत्त्वबोधकशिखामणिः तारानिकरेषु चन्द्र इव जयति ।

तत्रायमाद्यः श्लोकः गुरुनमस्काररूपः - **सर्वेति** ॥

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।
गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥ १ ॥

ननु बहुषु विघ्नहरेषु देवेषु सत्सु किमर्थं गुरुरेवादौ नमस्क्रियत इति चेत् शृणु तत्र कारणम् । सर्वप्रकारैः कृतास्मदाराधनेनेष्टदायिनो देवस्य ज्ञानं गुरुवरमुखाधीनम् । न हि तत्र प्रत्यक्षं प्रमाणम् । बहुजन्मार्जितसुकृतैरिदानींतनोत्कटसुकृतसहकृतैर्विना तदसम्भवात् । न च प्रत्यक्षीकृतदेवानां वचनेभ्यस्तत् सम्भवतीति वाच्यम्- ते

किमुपादेयवाक्या उतानुपादेयवाक्याः? यद्युपादेयवाचः तर्हि सिद्धं नस्समीहितं त एव गुरव इति । अथ नोपादेयगिरः, न तद्वाक्यादसम्भावनाविपरीतभावनारहितप्रवर्तकज्ञानोत्पत्तिरिति न प्रत्यक्षं तत्र प्रमाणं भवितुमीष्टे । नाप्यनुमानम्, लिङ्गाभावात् । यदि कश्चिद् ब्रूयात् क्षित्यङ्कुरादिकं कर्तृजन्यं कार्यत्वात् घटवदित्यनुमानं प्रमाणमिति न च शरीराजन्यत्वेन कर्त्रजन्यत्वसाधकेन सत्प्रतिपक्षता अप्रयोजकत्वादिति च, तं प्रति ब्रूयात् - यदि तवानुमानेन एक ईश्वरः जगतः कर्ता सिध्यति, आहोस्विदनेके? यद्यनेके तर्हि एकस्य सर्जने अन्यस्य संहारे चेच्छायां परस्परव्याघातात् सृष्ट्यादिव्यवहारानुपपत्तिः । अथोक्तयैवानुपपत्त्या एक एवेश्वरस्सिध्यतीति चेत् - न हि घटादिदृष्टान्तेन एककर्तृकत्वमेव जगति साध्यम्, नानेककर्तृकत्वं प्रासादादिदृष्टान्तेनेति आगमो राजशासनं वा नियामकमस्ति येनैककर्तृकत्वमेव सिध्येत् । न चोक्तानुपपत्तिः । सा ह्यापतति तदा - यदा अनेकेषां सर्वज्ञानां सर्वशक्तीनां चेश्वराणां कल्पनम्, न वयं तदापादयामः । किन्तर्हि - अल्पज्ञानामल्पशक्तीनामनेकेषामीश्वराणां कल्पनं भवदनभिमतं पूर्वोक्तदृष्टान्तेन । अथापि स्यात् एककर्तृकत्वमेव लाघवात् । विषमोऽयं प्रासादादि दृष्टान्तः । प्रसिद्धं हि तत्कर्तॄणामल्पज्ञत्वमल्पशक्तिमत्त्वं च । इह तु एककर्तृकत्वानुरोधेन सर्वज्ञत्वं सर्वशक्तिमत्त्वं च एकस्यैव कल्प्यत इति । तथा सत्यन्योन्याश्रयः । सर्वज्ञत्व-

सर्वशक्तिमत्त्वयोस्सिद्धौ एककर्तृकत्वसिद्धिस्तत्सिद्धौ तत्सिद्धिरिति। तस्मादतीन्द्रियार्थेषु श्रुतिरेव प्रमाणतया शरणीकरणीया । सा च गुरुमुखादेवावगन्तव्येति अतीन्द्रियास्मदिष्टदायीश्वरज्ञानं गुर्वधीन-मिति गुरुरेव नमस्कार्यः प्रथमत इति सिद्धम् । किञ्चेदं सर्वजनप्रसिद्धगुरुगीतास्थगुरुर्ब्रह्मेत्यादिपद्येन अन्यैश्च स्मृतिपुराणा-दिवचनैः गुरोस्सर्वदेवात्मकत्वं प्रसिद्धम् । तत्र सर्वेषां देवानां पृथक् पृथक् नमस्कारकरणमुचितमुत समस्तदेवतात्मकस्य सद्गुरोरित्यायुष्मानेव विमृशतु इत्यलं प्रपञ्चनेन ॥

वेदानामन्ताः वेदान्ताः, सर्वे च ते वेदान्ताश्च **सर्ववेदान्ताः**, तेषां **सिद्धान्ताः** तज्जन्याः निर्णया इत्यर्थः । तत्तज्जन्याखण्डाकार-वृत्तय इति यावत् । यद्यपि सिद्धान्तशब्दः प्रामाणिकत्वेनाभ्युप-गतोऽर्थस्सिद्धान्त इत्यभियुक्तोक्त्या निर्णयविषयीभूतार्थे रूढः तथापीह गोचरपदसान्निध्यान्निर्णयमात्रार्थकः परिगृह्यते । **तद्गोचरः** तद्विषयः, तमित्यर्थः । ननु सर्ववेदान्तसिद्धान्तगोचरः परंब्रह्म, तत्कथं स्वगुरोस्तद्गोचरत्वमभिधीयत इति चेदुच्यते । वत्स । नाश्रौषीः 'सर्वाणि भूतानि विचित्य धीरो नामानि कृत्वाऽभिवदन् यदास्ते', 'तत्सृष्ट्वा तदेवानुप्राविशत् तदनुप्रविश्य सच्च त्यच्चाभवत् निरुक्तं चानिरुक्तं च' इत्यारभ्य 'यदिदं किञ्च' इति, 'यद्यद्विभूतिमत्सत्वं श्रीमदूर्जितमेव वा । तत्तदेवावगच्छ त्वं मम तेजोंशसम्भवम्' इत्यारभ्य 'विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो

जगत्'इति च बहुशः श्रुतिस्मृतिवादाः परब्रह्मणस्सर्वात्मकत्वं, यत्र तु विभूत्याद्यतिशयः तत्र विशेषतः परब्रह्मणोऽभिव्यक्तिरित्युद्घोषयन्तीति। यदि श्रुतं तर्हि विरम्यतामस्मात् प्रश्नादायुष्मता। अत्राह परब्रह्मणोऽपि तावद्वेदान्तसिद्धान्तगोचरत्वं न सम्भवति, यावता 'यतो वाचो निवर्तन्ते, अप्राप्य मनसा सह', 'न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः', 'न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा'- इत्यादिश्रुतयः परब्रह्मणोऽविषयत्वं ब्रुवत इति। अत्र ब्रूमः - उपलभ्यन्ते ह्यन्या अपि श्रुतयः 'नावेदविन्मनुते तं बृहन्तम्', 'तं त्वौपनिषदं पुरुषं पृच्छामि', 'मनसैवेदमाप्तव्यम्', 'नेह नानास्ति किञ्चन', 'दृश्यते त्वग्रचया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः', 'भृगुर्वै वारुणिः, वरुणं पितरमुपससार, अधीहि भगवो ब्रह्मेति', 'आनन्दो ब्रह्मेति व्यजानात्' इति च परब्रह्मणो वाङ्मनोविषयत्वप्रतिपादिकाः। तत्रैवं सति श्रुतीनां परस्परविरोधे तत्परिहाराय 'यतो वाचो निवर्तन्ते' इत्यादिश्रुतिघटकानां वाक्छब्दानां वेदवागतिरिक्तवाक्परत्वम्, मनःपदानां च श्रवणमनननिदिध्यासनासंस्कृतमनःपरत्वञ्च वक्तव्यम्। तथा चासां श्रुतीनां तात्पर्यमेवं फलितम् – वेदवागतिरिक्तवाचां श्रवणाद्यसंस्कृतचेतसां चाविषयो ब्रह्मेति, तदेतदाह भगवान् **तमगोचरमिति**। तम् इति, प्रसिद्धमित्यर्थः। प्रसिद्धिस्तु वेदान्तिमूर्धन्यश्रीमद्गौडपादाचार्यसाक्षाच्छिष्यत्वेन स्वयमादिशेषावतारत्वेन

च । तथा चोक्तं चतुर्वेदभाष्याद्यनेकग्रन्थकृत्सर्वज्ञश्रीविद्यारण्य-गुरुकृतमाधवीये शङ्करविजये गोविन्ददेशिकानां प्रथमतः दर्शनकाले भगवत्पादकृतस्तुत्यवसरे 'पर्यङ्कतां भजति यः पतगेन्द्रकेतोः पादाङ्गदत्वमथवा परमेश्वरस्य । तस्यैव मूर्ध्निधृतसाब्धिमहीध्रभूमेः शेषस्य विग्रहमशेषमहं भजे त्वाम् ॥' इति। **अगोचरमिति** - प्राकृतवाचामसंस्कृतमनसां चाविषयमित्यर्थः ।

सर्ववेदान्तसिद्धान्तगोचरागोचरपदयोरियमन्या व्याख्या - सर्ववेदान्तानां सिद्धान्तः निश्चितोऽर्थः परंब्रह्मेति यावत् । स गोचरो विषयो यस्य स सर्ववेदान्तसिद्धान्तगोचरः, अपरोक्षीकृतब्रह्मेति यावत् - तमित्यर्थः । न विद्यन्ते गोचराः शब्दस्पर्शादिविषया यस्येति स तथा । निरस्तसमस्तविषयस्पृह इति यावत्, तमित्यर्थः - इति । **गोविन्दमिति** - गाः वाचः अविन्ददिति गोविन्दः, परिशीलितवाक्प्रपञ्च इत्यर्थः । अथवा - गां भुवं, तस्याः पुण्यवत्वसम्पादनायाविन्दत् सर्वदा ब्रह्मनिष्ठत्वात् । तथा चोक्तम् - 'कुलं पवित्रं जननी कृतार्था विश्वम्भरा पुण्यवती च तेन। अपारसच्चित्सुखसागरेऽस्मिन् लीनं परे ब्रह्मणि यस्य चेतः ॥' इति । अथवा - गां पृथिवीं धार्यत्वेन अविन्दत् स्वस्य शेषावतारत्वात् इति गोविन्दः, गोविन्द इत्यभिधालंकृतत्वाच्च - तमित्यर्थः । **परमानन्दमिति** – परमः निरतिशयः बहुजन्मसञ्चित-बहुलसुकृतसाध्यचित्तशुद्धिद्वारकत्वात् सर्वकर्मसंन्यासपूर्वकज्ञान-

निष्ठालभ्यत्वाच्च, तादृशः आनन्दः सुखं मोक्ष इति यावत् । सोऽस्यास्तीति परमानन्दः । अथ वा - मोक्षकाले धर्मधर्मिणोरभावात् बहुव्रीहौ लक्षणाकल्पनेन गौरवाच्च, परमश्चासावानन्दश्चेति कर्मधारयः, ब्रह्मीभूत इति यावत् । 'स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति', 'ब्रह्मविद्ब्रह्मैव भवति' इत्यादिश्रुतिभ्यः - तमित्यर्थः । **सद्गुरुमिति** - संश्चासौ गुरुश्चेति सद्गुरुस्तमित्यर्थः । अथात्र किमर्थमिदं सद्विशेषणम् ? ननु 'गुरवो बहवस्सन्ति शिष्यवित्तापहारकाः । गुरवो विरला लोके शिष्यसन्तापहारकाः ॥' इत्यभियुक्तोक्तेः शिष्यवित्तापहारकत्वाभावशिष्यसन्तापहारकत्व-योर्द्योतकं तद्विशेषणमिति चेत् - इदं तावद्भवान् प्रष्टव्यः, किं गुरुत्वं शिष्यत्वञ्च जातिरिति मन्यते ? न हि गुरुत्वादिकं जातिः, साङ्कर्यात् । तथा हि - गुरुत्वं विहाय मनुष्यत्वं शिष्यात्मकमनुष्ये, मनुष्यत्वं विहाय गुरुत्वं देवे, उभयोस्समावेशः मनुष्यात्मकगुरौ इति साङ्कर्यप्रसङ्गात् । यद्यपि देवगुरुकत्वं अस्मदादीनामसंभावितं, तथाऽपि पूर्वेषां महात्मनामासीदिति पुराणादिभिरवगम्यते । अथ वा - देवानां देवगुरुकत्वस्य निष्प्रत्यूहत्वात् साङ्कर्यं वज्रलेपायत एव । तस्माद्गुरुत्वादिकं न जातिः किन्तु हितोपदेष्टृत्वं गुरुत्वम् । तथा च शिष्यवित्तापहारकत्वाभावशिष्यसन्तापहारकत्वयोर्गुरुपदादेव प्राप्तौ किमनेन सद्विशेषणेनेति प्राप्ते - अत्रोच्यते । यद्यपि हितोपदेष्टृत्वमेव गुरुत्वं, तथापि न हि सर्वेऽपि गुरवः शिष्यसम्बन्धीनि सर्वाणि

हितानि जानन्ति, अथापि स्वात्मना ज्ञातानि हितानि शिष्येभ्यः उपदिशन्तोऽपि गुरव उच्यन्ते, हितोपदेष्टृत्वानपायात् । अतस्तेभ्यो व्यावर्तनाय सद्विशेषणमिदम् - अयन्तु गुरुः शिष्यसम्बन्धीनि सर्वाण्यपि हितानि जानातीति सद्गुरुरिति । **प्रणतोऽस्मीति** - तद्विशेष्यकस्वावधिकोत्कृष्टत्वप्रकारकज्ञानवान् स्वावधिकोत्कृष्टत्व-प्रकाशकव्यापारवांश्चास्मीत्यर्थः । **अहमिति** अन्तःकरणावच्छिन्न-चैतन्यमुच्यते । उपाध्यपरिच्छिन्नस्य नमस्कर्तृत्वाद्ययोगात् ॥ १ ॥

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता
तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थिति-
र्मुक्तिर्नो शतकोटिजन्मसु कृतैः पुण्यैर्विना लभ्यते ॥ २ ॥

अस्ति तावन्नित्यशुद्धबुद्धमुक्तस्वभावसर्वोपप्लवरहितप्रत्यगभिन्न-ब्रह्मात्मनावस्थानलक्षणः निखिलपुरुषार्थशिरोमणिभूतः परमपुरुषार्थो मोक्षो नाम, यं प्राप्तानां न पुनरावृत्तिः यश्च वेदवेदान्त-स्मृतीतिहासपुराणादिष्वनेकधा प्रपञ्च्यते यत्प्राप्तये च साक्षात् परंपरया वा सर्वाणि शास्त्राणि प्रवृत्तानि तत्ताद्दक्षमोक्षे परमं यत्नमुत्तरत्र विधित्सुर्भगवानाचार्यः मोक्षे तत्साधनेषु च दौर्लभ्यं दर्शयति **जन्तूनामिति** । जनिष्यमाणानां प्राणिनामित्यर्थः । अन्यथा जन्तुपदस्य प्राणिसामान्यार्थकत्वे मुक्तानां नरजन्मनोऽप्य-

निष्टत्वेन तान् प्रति उत्तमार्थकदुर्लभपदकथनानुपपत्तेः । **नरजन्मेति** - अनेकानि हि जन्मान्यण्डजस्वेदजोद्भिज्जादीनां तेषां मध्ये नरजन्म नराकारतया उत्पत्तिरभिव्यक्तिः आद्यप्राणशरीरसंयोगः, नराकारे शरीरे तादात्म्याभिमान इति निष्कर्षः । **दुर्लभम्** - उत्तममित्यर्थः । **अतः** - नरजन्मनः, पुंस्त्वं - पुरुषभाव इत्यर्थः । दुर्लभमित्यनुषज्यते । ततः - पुंस्त्वात्, **विप्रता** वस्त्विति शेषः, विप्रतारूपं वस्तु, ब्राह्मणत्वमित्यर्थः । दुर्लभेति लिङ्गविपरिणामेनानुषज्यते । **तस्मात्** - विप्रतारूपवस्तुनः, **वैदिकधर्ममार्गपरता**, अत्रापि पूर्ववत् वस्त्विति शेषः । वैदिकः वेदोक्तः धर्मः अग्निहोत्रादिः, तस्य मार्गः विधिः, तस्मिन् परता आसक्तिः । तद्रूपं वस्त्वित्यर्थः । पूर्ववदेव दुर्लभपदस्य लिङ्गविपरिणामेनान्वयः, तत्पदस्य तदेवार्थः । **विद्वत्त्वम्** - मन्त्रार्थज्ञानवत्त्वम् । **अस्मात्** - वैदिकधर्ममार्गपरतारूपवस्तुनः, **परम्** - दुर्लभमित्यर्थः । **आत्मानात्मविवेचनम्** - सच्चिदानन्दस्वरूप आत्मा, तदितरत्सर्वमनात्मेति ज्ञानमित्यर्थः, परोक्षात्मविज्ञानमिति फलितम् । अस्मादित्यनुषज्यते परमिति च । अस्मात् विद्वत्त्वादित्यर्थः । **स्वनुभवः** - अपरोक्षात्मानुभवः । अत्राप्यस्मादित्यस्य लिङ्गविपरिणामेन परमित्यस्य चान्वयः । अनुभवे सौष्ठवञ्च श्रवणमनननिदिध्यासननैरन्तर्यसहकृतमनोजन्यत्वम् । साधनानां दौर्लभ्यं व्युत्पाद्य फलस्य तद्विशदयति **ब्रह्मात्मनेति** - **ब्रह्मात्मना संस्थितिः**

अवस्थितिः **मुक्तिः**, ब्रह्मस्वरूपावस्थानरूपा मुक्तिरित्यर्थः । अनेका हि मुक्तयः सालोक्यसामीप्यादयः पुराणादिषु प्रसिद्धाः ताभ्यो व्यावर्तनायेदं विशेषणं ब्रह्मात्मना संस्थितिरिति । अन्यासां गौणं मुक्तिपदभाक्त्वं अस्या एव मुख्यं मुक्तिपदभाक्त्वमिति विवृतमस्मदीये पुरुषार्थनिर्णये । एतादृशी मुक्तिः **शतकोटिजन्मसु कृतैः** आचरितैः, **पुण्यैर्विना, नो लभ्यत** इति व्यवहितेन सम्बन्धः ॥ २ ॥

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

अस्तु फलस्य दौर्लभ्यम्, कुतः साधनानां दौर्लभ्य-मित्याशंक्य देवानुग्रहहेतुकत्वेन तेषां तदाह - **दुर्लभमिति** । **देवानुग्रहहेतुकम्** - देवः हरिः परदेवता हरो वा, तेषामेव मोक्षप्रदत्वेन प्रसिद्धत्वात् । तस्यानुग्रहो नाम प्रपन्नेषु दया 'अयं संसारसागरं तरतु' इति, स हेतुः असाधारणकारणम्, 'एष ह्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषते' इति श्रुतेः, 'ईश्वरानुग्रहादेव पुंसामद्वैतवासना', 'क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति', 'मच्चित्तस्सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि' इत्यादिस्मृतिभ्यश्च, यस्मिन् वक्ष्यमाणमनुष्यत्वादित्रितये तत्तथा । अत एव दुर्लभम् - उत्तममित्यर्थः । **एव** इत्यवधारणे । किं तत्? **मनुष्यत्वं, मुमुक्षुत्वं, महापुरुषसंश्रयश्चेति** त्रयम् । तत्र मनुष्यत्वं प्रसिद्धम् । मुमुक्षुत्वन्तु मोक्तुमिच्छा मुमुक्षा, सा त्रिविधा - मन्दा,

मध्यमा, प्रवृद्धा चेति । तत्र मन्दा - या अध्यात्मशास्त्रश्रवणकाले जायते नान्यदा मोक्षो मे भूयादित्याकारा । सा तात्कालिकीति न किमपि स्वकार्यं जनयतीति मन्दत्वं तस्याः । अथ मध्यमा – यस्यां जातायां पुरुषः सर्वाणि कर्माणि विधिना विसृज्य गुरूपसदनपूर्वकं विचारे प्रवर्तते सा । प्रवृद्धा तु - विलसन्त्यां यस्यां मोक्षादन्यन्न रोचते मोक्षे च विलम्बं न सहते सा । यथा तीव्रायां बुभुक्षायां भोजनादन्यन्न रोचते भोजने च विलम्बं न सहते तद्वत्, सास्यास्तीति मुमुक्षुः, तस्य भावः । महापुरुषसंश्रयो नाम - महांश्चासौ पुरुषश्च महापुरुषः, तस्य संश्रयः शुश्रूषानमस्कारादिना उपासनम् । महत्त्वं च पुरुषे मोक्षसाधनोपदेष्टृत्वम् । एतद्विशेषणेन च तादृशपुरुषसंश्रयस्य मुक्तिसाधनत्वं प्रतीयते । तथा चोक्तं वासिष्ठे - 'महानुभावसंपर्कात् संसारार्णवलङ्घने । युक्तिस्संप्राप्यते राम दृढा नौरिव नाविकात्' इति ॥ ३ ॥

लब्ध्वा कथञ्चिन्नरजन्म दुर्लभं
तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।
यस्त्वात्ममुक्तौ न यतेत मूढधीः
स आत्महा स्वं विनिहन्त्यसद्ग्रहात् ॥ ४ ॥

सत्यामपि पूर्वोक्तनरजन्मादिमोक्षसाधनसम्पत्तौ यः वक्ष्यमाण-प्रकारेण मुक्त्यर्थं न यतते तं प्रति दोषमाह - लब्ध्वेति । **लब्ध्वा** -

प्रपद्य । कथं? किम्? **कथञ्चिन्नरजन्म** । देवानुग्रहैकसाध्यत्वात् कथञ्चिदिति । नरजन्म - मनुष्यत्वमित्यर्थः । **तत्रापि** - नरजन्मन्यपीत्यर्थः । **पुंस्त्वम्** - पुरुषत्वमित्येतत् । **श्रुतेर्वेदस्य, पारः** अन्तः, तस्य **दर्शनं** ज्ञानमित्यर्थः । एतेन विप्रत्व-वैदिकधर्ममार्गपरत्वविद्वत्वान्युक्तानीति वेदितव्यानि । **दुर्लभं** उत्तम-मित्यर्थः । अत्र उत्तरत्र च लब्ध्वेत्यनुवर्तते। एवं सत्यपि कारणसमुदाये **यस्तु** पुरुषः, **आत्मनः** स्वस्य, **मुक्तौ** मोक्षार्थं, **न यतेत** प्रयत्नं न कुर्यात् । **मूढधीः** सन्, मूढा विवेकरहिता धीः यस्य स तथेत्यर्थः । **स** पुरुषः, **आत्मह्रा** भवतीति शेषः । **हि** यस्मात्, स्वं आत्मानं, **असद्ग्रहात्** असंश्चासौ ग्रहश्च असद्ग्रहः अज्ञानम्, अविद्येत्यर्थः । ग्रहे असत्त्वं च सर्वानर्थनिदानत्वम् । अथवा असति देहेन्द्रियादौ ग्रहः अहंताममताग्रहः, तस्मादित्यर्थः । **विनिहन्ति** विशेषेण हन्ति अगाधापारसंसारसमुद्रे पातयतीत्येतत् । पातनमपि कर्तृत्वभोक्तृत्वाद्यध्यारोपेण स्वस्वरूपाभानमेव । न ह्यात्मनः असत्वापादकव्यापाररूपहननं सम्भवति । तथा हि - आत्मा नाम न तावद्देहः, मम शिरः, मम करः, मम पाद इत्यापादतलमस्तकं सम्बन्धित्वग्रहात् प्रत्येकमात्मत्वासम्भवात् । न ह्यात्मैवात्मनस्सम्बन्धी भूयात् । समुदायस्य तथात्वे करादिनाशे सत्यात्मनोऽपि नाशप्रसङ्गात् । नापीन्द्रियाणि - चक्षुरादिनाऽनुभूतस्यार्थस्य तदुपघाते 'योऽहं घटमद्राक्षं सोऽहमिदानीं स्पृशामि' इति स्मृत्यनुपपत्तेः । न मनः - सर्वशरीरव्यापिसुखदुःखाद्यनुभवाभावप्रसक्तेः । तस्मात् कार्यकरण-

संघातव्यतिरिक्तः नित्यश्च, धर्माधर्मफलभोगोपपत्तेः । ईदृशस्य चात्मनः पूर्वोक्तासत्त्वापादकव्यापाररूपहननं स्वप्नेप्यसम्भावितम् । तथा च श्रुतिः 'हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् । उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥' 'न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् । अजो नित्यश्शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥' स्मृतिश्च 'अच्छेद्योऽयमदाह्योयमक्लेद्योऽशोष्य एव च । नित्यस्सर्वगतस्स्थाणुरचलोऽयं सनातनः ॥' इति । तस्मादभानापादकव्यापार एव हन्त्यर्थोऽत्राभ्युपगन्तव्यः । एतादृशात्महन्तॄणां दुष्फलमाह श्रुतिः 'असुर्या नाम ते लोका अन्धेन तमसावृताः । ताꣳस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥' इति । ब्रह्मणः पुत्रस्सनत्सुजातोऽप्याह - 'योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते । किं तेन न कृतं पापं चोरेणात्मापहारिणा ॥' इति । तस्माद्देवानुग्रहहेतुकपूर्वोक्तमनुष्यत्वादिसाधनगुणसम्पन्नः सर्वप्रकारैरात्ममुक्त्यर्थं प्रयतेतेति वक्ष्यमाणपरमोपदेशस्सूचितः ॥ ४ ॥

इतः को न्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति ।
दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम् ॥ ५ ॥

मोक्षार्थं प्रवृत्तौ दार्ढ्यसम्पादनाय परमदयालुर्भगवानाचार्यः अनुक्रोशेन उक्तमेवार्थं प्रकारान्तरेणाह **इत इति । इतः को न्वस्ति**

मूढात्मा । मूढः विवेकशून्यः, आत्मा अन्तःकरणं यस्य स तथोच्यते । कोऽस्ति? किंशब्दो निषेधार्थकः । इत्थं च कोऽपि नास्तीत्यर्थः । कस्मादित्याकाङ्क्षायामाह **यस्त्विति** । **यः** पुरुषः, **दुर्लभं** उत्तमं, **मानुषं जन्म** नरजन्मेत्येतत् । **तत्रापि, पौरुषं** पुम्भावं, **प्राप्य** लब्ध्वा, **स्वार्थे** स्वस्य आत्मनः अर्थे प्रयोजने, **प्रमाद्यति** अजागरूको भवति तस्मादित्यर्थः ॥ ५ ॥

वदन्तु शास्त्राणि यजन्तु देवान् कुर्वन्तु कर्माणि भजन्तु देवताः ।
आत्मैक्यबोधेन विना विमुक्तिर्न सिध्यति ब्रह्मशतान्तरेऽपि ॥ ६ ॥

आरादुपकारकाणां साक्षात्कारणत्वं निरसिष्यन् आत्मैक्य-बोधस्य साक्षाद्धेतुत्वे व्यतिरेकसहचारमाह - **वदन्तु शास्त्राणीति।**

वदन्तु पठन्तु, कानि? **शास्त्राणि** ऋग्वेदादीनि । **यजन्तु,** कान्? **देवान्** इन्द्रादीन् । **कुर्वन्तु,** कानि? **कर्माणि** अग्निहोत्रादीनि । **भजन्तु,** काः? शिवविष्ण्वाद्या देवताः । भजनं नाम स्तवनपूजन-नमस्कारादिः । एवमपि **ब्रह्मशतान्तरेऽपि,** ब्रह्मणां शतं ब्रह्मशतं, तस्य अन्तरेऽपि - अतिक्रमेऽपि । अथवा ब्रह्मणां शतानि ब्रह्मशतानि, तेषामन्तरेऽपि व्यत्ययेऽपीति वार्थः । अत्र ब्रह्मणः आयुःपरिमाणं, अस्माकं द्विसहस्रयुगात्मकः कालः यत्र एको दिवसः, तादृशानां वर्षाणां शतात्मकः समय इति प्रसिद्धं पुराणादिषु । दिनमानमाह गीतायाम् 'सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो

विदुः । रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥' इति भगवान् । **आत्मैक्यबोधेन विना,** तत्त्वमसीत्यादिमहावाक्यजन्याखण्डाकारवृत्तिमन्तरेण, **विमुक्तिः** परमानन्दावाप्तिलक्षणो मोक्षो **न सिध्यति,** न सम्भवतीत्यर्थः । यथा च चक्षुर्विना रूपं, घ्राणं विना गन्धः, श्रोत्रमन्तरेण शब्दश्च ग्रहीतुं न शक्यते तद्वदित्यभिप्रायः । श्रुतेश्च 'तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय' इति, 'ज्ञात्वा देवं मुच्यते सर्वपाशैः', 'नास्त्यकृतः कृतेन' इति च । स्मृतेश्च 'यो मामेवमसंमूढो जानाति पुरुषोत्तमम् । स सर्वविद्भजति मां सर्वभावेन भारत ॥', 'एतद्बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥' इति च ॥ ६ ॥

अमृतत्वस्य नाशाऽस्ति वित्तेनेत्येव हि श्रुतिः ।
ब्रवीति कर्मणो मुक्तेरहेतुत्वं स्फुटं यतः ॥ ७ ॥

पूर्वं आरादुपकारकाणां कर्मणां मुक्तिं प्रति साक्षात् कारणत्वाभावस्सूचितः । तमिदानीं सप्रमाणं प्रपञ्चयति - **अमृतत्वस्य नाशास्तीत्यादिना** ।

अस्ति बृहदारण्यकोपनिषदि द्वितीयाध्यायचतुर्थब्राह्मणे काचनाख्यायिका - 'मैत्रेयीति होवाच याज्ञवल्क्यः उद्यास्यन्वा अरेऽहमस्मात् स्थानादस्मि हन्त तेऽनया कात्यायन्याऽन्तं करवाणि' - इत्याद्या श्रूयते । तया चायमर्थः ज्ञायते - याज्ञवल्क्यमहामुनेर्द्वे भार्ये

बभूवतुः मैत्रेयी कात्यायनी चेति । कदाचित् सुनिश्चित-सकलवेदान्तार्थः महामुनिर्याज्ञवल्क्यः जीवन्मुक्त्यर्थं संन्यासं सर्वकर्मणां चिकीर्षुः पत्न्या अनुमतिमादातुं मैत्रेयीं प्रत्युवाच 'उद्यास्यन्वा अरेऽहमस्मात् स्थानादस्मि हन्त तेऽनया कात्यायन्या अन्तं करवाणि'इति । एवं पृष्टा सती सा होवाच मैत्रेयी 'यन्नु म इयं भगोस्सर्वा पृथिवी वित्तेन पूर्णा स्यात् कथं तेनामृता स्याम्'इति । तयैवमुक्तः 'नेति होवाच याज्ञवल्क्यः यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति' इति । तदेतदाह भगवान् भाष्यकारः **अमृतत्वस्येत्यादि** । यतः **अमृतत्वस्य नाशास्ति वित्तेनेति श्रुतिरेव कर्मणः मुक्तेः** मुक्तिं प्रति **अहेतुत्वं** हेतुत्वाभावं **स्फुटं** व्यक्तं **ब्रवीति** हि वदति खलु, किमु वक्तव्यं स्मृतिपुराणादिरित्यत्र । अत्र तत इत्यध्याहारः । तथा च यतः श्रुतिरेव कर्मणः मुक्त्यहेतुत्वं ब्रूते ततः आत्मैक्यबोधेन विना विमुक्तिर्न सिध्यतीति पूर्वेण योजना कार्या । अथवा अकृत्वैवाध्याहारं तत इति यत इत्यस्य उत्तरश्लोकस्थात इत्यनेनान्वयो वाच्यः ॥ ७ ॥

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Victorious is the *Sadguru*, Śrī Nṛsimha Bhāratī

I constantly worship my Guru, Śrī Nṛsimha Bhāratī, who meditates on Lord Nṛsimha, and is Himself none other than that Lord Nṛsimha, the Supreme God, who conferred boons on Prahlāda.

I know no God other than Śiva, who is an ocean of mercy, whose eyes are like blooming lotuses, who has the crescent moon as an ornament, who is clothed in a tiger skin, who dwells (as Lord Dakṣiṇāmūrti) at the foot of a fig tree, and who displays the sign of knowledge (the *cinmudrā*) in His hand.

I worship venerable Śaṅkara, the eternal Being, who earlier shined as the silent One on a splendid seat at the base of a fig tree, the ocean of mercy who, in order to uplift the hordes of people immersed in the ocean of phenomenal existence, gave up silence and also the base of the fig tree and, having quickly assumed an eminent human form, established the path to the ultimate Truth.

The most compassionate Lord sanctified the world by incarnating therein. Since no stage of life other than *saṁnyāsa* is thoroughly fitted to impart the knowledge of the Supreme Reality, He became a *paramahaṁsa-saṁnyāsin*, an ascetic of the highest order. Then, with the express approval of the Great Lord, Viśveśvara, of Kashi, He wrote commentaries on the superb aphorisms of the *śārīraka-mīmāṁsā* authored by Vyāsa, the ten principal *Upaniṣad*-s and the *Bhagavadgītā*. When a person who is endowed with the essential spiritual qualifications and has studied grammar, Mīmāṁsā and Nyāya hears the

commentaries directly from an eminent Guru, then the Truth free from all evils, the Brahman-Ātman that is not different from the inner self, becomes as clear to him as a myrobalan in one's open palm. In these commentaries, the elements that are contrary to the *Veda* in the schools such as Sāṅkhya, Yoga and Vaiśeṣika, and the schools such as Vaibhāṣika, Sautrāntika and Cārvāka in their entirety have been demolished. The commentaries expound the knowledge of the Ātman, which is the means to the highest end of human life, as also the way to attain such knowledge. These are extensive and contain, by virtue of the refutation of other schools, even analysis that has only indirect bearing on the enquiry into the Truth. Being an ocean of kindness, the revered Ādi-Śaṅkara took this into consideration and composed numerous *prakaraṇa* works, such as *Upadeśasāhasrī*, *Ātmabodha*, *Aparokṣānubhūti*, *Svātmaprakāśikā*, *Svātmanirūpaṇa* and *Vivekacūḍāmaṇi*. These comprise expositions of the Supreme Reality and enable even those *paramahaṁsa-saṁnyāsins* who are desirous of knowing the Truth and are possessed of spiritual qualifications but have not mastered grammar, Mīmāṁsā and Nyāya to know Brahman, the Reality, without any difficulty. Among them, the *Vivekacuḍāmaṇi* is eminent like the moon amidst the host of stars and is a crest jewel illumining the nature of the pure Ātman.

Its first verse expresses *namaskāra* to the Guru.

sarvavedāntasiddhāntagocaraṁ tamagocaram/
govindaṁ paramānandaṁ sadguruṁ praṇato'smyaham// 1 //

When there are many divine ones who remove impediments, why is just the Guru being saluted at the outset? Listen to the reason for this. Knowledge of God,

who, on being variously worshipped by us, confers on us what we desire, is dependent on the words of the Guru. Direct perception is not the means by which we know God, for He cannot be seen without our having accumulated virtue in numerous lives and cultivated very much of it in the present life. It cannot be contended that we can know Him through the words of perceived divinities, venerable personages. Is such a divinity one whose words are worthy of *in toto* acceptance or one whose words are not of this kind? If the divinity were one whose words about God are totally reliable then he indeed is the Guru and thus our contention that knowledge of God arises from the words of the Guru stands established. If the perceived divinity were one whose words are undependable then operative knowledge of God that is free from notions of improbability and misconceptions cannot arise from such a one's teaching. Thus, direct perception is not the means of knowledge by which we know God.

Nor is inference the means by which we can know Him, for there is no proper ground of inference.

Objection: The earth, sprouts, etc., have a maker, for they are products, like a pot and such else. This inference is a valid means for arriving at God as that maker. It would be wrong to argue that the earth, sprouts, etc., have no maker because, unlike a pot, they are not produced with the help of a body. This is because the reason lacks corroborative evidence. Hence, the original ground of inference to establish the existence of a maker does not suffer from the defect of being counterbalanced by an antithetical reason.

Response: Does your inference establish a single Lord as the creator of the world or more than one maker? If more than one God is established then while one God may desire to create, another may wish to destroy and, as these activities are opposed to each other, effective creation, sustenance and dissolution of the world would be unfeasible.

Objection: Since a contrary supposition is illogical, it must be admitted that the existence of a single Lord is proved.

Response: There is no inviolable proclamation that ordains the inferring of the existence of a single maker of the world by reliance upon the instances of a pot and such else that have single makers but prohibits the inferring of the existence of multiple makers of the world by recourse to the instances of a palace, etc., that are produced by the efforts of many. Thus, inference does not conclusively establish that there is only one maker. Your contention that it is untenable to infer the existence of more than one maker is invalid. Only if multiple, omnipotent and omniscient Gods were posited, there would be the untenable scenario referred to by you. That, however, is not what we are arriving at. On the other hand, what we are saying is that by means of the aforesaid example of a palace, the existence of multiple lords with limited powers and knowledge can be conceived of and this is unfavourable to your basic position.

Objection: The inferential conclusion should be that the world has only a single maker, for the admission of a single maker is parsimonious as compared to admitting multiple makers. The examples of a palace and the like are

inappropriate. It is well known that their makers have limited power and knowledge. On the other hand, as the world should have a single maker, he alone is deemed, so as to be able to do the needful, to be omniscient and omnipotent.

Response: If so, your contention suffers from the defect of reciprocal dependence. That the maker of the world is one is established on the basis that the maker is omniscient and omnipotent; that the maker is omniscient and omnipotent is established on the basis that there is only one maker.

As perception and inference fall short, the *Veda* alone must be resorted to with regard to what is super-sensuous, such as God. The *Veda* has to be learnt only from a Guru. Hence, our knowledge of God, who is beyond the ken of the senses and who confers on us what we seek, is dependent on the Guru. Therefore, the Guru is decidedly the one to whom *namaskāra* should be done at the outset. Further, from the celebrated verse of the *Gurugītā*, "The Guru is Brahmā; the Guru is Viṣṇu; the Guru is Maheśvara; the Guru is actually the Supreme Brahman. Salutation to that glorious Guru" and from other such declarations of the *smṛti*-s and *purāṇa*-s, it is known that the Guru is of the nature of all the gods. Is it fitting that *namaskāra* be done to each and every one of the gods separately or that it be done to the *sadguru* who is of the nature of all the gods? Decide for yourself. The discussion had will do.

The *Vedānta*-s are the final portions of the *Veda*-s; they are the *Upaniṣad*-s. The learned say, "*Siddhānta* is that which has been authoritatively ascertained as true." Accordingly, in parlance, the word *siddhānta* denotes the

object of ascertainment. Nonetheless, here (in the term *sarva-vedānta-siddhānta-gocaram*), it is understood to mean just ascertainment since it is followed by the term *gocara* that refers to the object thereof. The convictions (*siddhāntāḥ*) born of every one (*sarve*) of the *Upaniṣad*-s are the respective mental modes with just the non-dual Brahman as content.

Objection: The content of what is ascertained from every one of the *Upaniṣad*-s is the Supreme Brahman. How then does the author term his Guru as their ascertained content?

Response: Dear child! Have you not heard scriptural passages such as the following? "Having created all forms and given them names, the great Infinite Being remains uttering the names (*Puruṣa-sūkta*)." "Having created all that exists, Brahman entered into that very world. Having entered that, It became the gross and the subtle, the defined and the undefined, the supporting and the non-supporting ... all this that there is (*Taittirīya Upaniṣad* II.6.1)." "Whatever object is decidedly majestic, prosperous or possessed of vigour, know for certain that each of that has a part of My power for its basis ... I remain specially supporting the entire creation with a part of Myself (*Bhagavadgītā* XI 41-42)." Numerous such statements of the *śruti*-s and the *smṛti*-s proclaim that the Supreme Brahman is the self of all and that Brahman is especially manifest wherever there is a preponderance of majesty and such else. If you have heard these passages, drop your question, for it should be apparent that Brahman is especially manifest as the glorious Guru.

Different objection: Even the Supreme Brahman cannot be the ascertained content (*siddhāntagocara*) of all the *Upaniṣad*-s. "Failing to reach which, words turn back along with the mind (*Taittirīya Upaniṣad* II.9.1)." "The eye does not go there; speech does not go there, nor does the mind (*Kena Upaniṣad* I.3)." "It is not apprehended through the eye or speech or the other senses or through austerity or by scriptural rites (*Muṇḍaka Upaniṣad* II.1.8)." Such passages of the *Upaniṣad*-s say that the Supreme Brahman is not an apprehensible entity.

Our Response: There are other passages of the *śruti*-s that teach that the Supreme Brahman can be the content of speech and the mind. Instances of these are as follows. "He who is not versed in the *Veda*-s cannot reflect on the great Entity (*Taittirīya Brāḥmaṇa* II.12.9.7)." "I ask you about that Infinite Being who is to be known only from the *Upaniṣad*-s (*Bṛhadāraṇyaka Upaniṣad* III.9.26)." "This Brahman is to be attained through the mind alone. There is no diversity in Brahman (*Kaṭha Upaniṣad* II.1.11)." "He is seen through a pointed and subtle intellect by the seers of subtle things (*Kaṭha Upaniṣad* I.3.12)." "Bhṛgu, the well-known son of Varuṇa, approached his father Varuṇa with the request, 'Revered sir, teach me Brahman' ... He realised Brahman as bliss (*Taittirīya Upaniṣad* III.1.1 and III.6.1)." When such is the case, to resolve the apparent dichotomy in the words of the *śruti* about Brahman, it should be deemed that in the passages such as, "Failing to reach which speech turns back along with the mind," speech (*vāk*) means words other than those of the *Veda*-s and mind (*manas*) means the mind that has not been duly refined by hearing the teaching of the scripture and the Guru about the Supreme *Ātman* (*śravaṇa*), reasoning in consonance with the scripture

(*manana*) and concentration on the Truth ascertained through such hearing and reasoning (*nididhyāsana*). The import of these Vedic passages is thus that Brahman is not grasped either through words other than those of the *Veda*-s or minds not refined by hearing (*śravaṇa*), reasoning (*manana*) and concentration (*nididhyāsana*).

The divine author conveys this scriptural teaching in the portion *tam-agocaram*, "Him who is not apprehensible." Here, *tam,* him, points to the Guru, Śrī Govindapāda, being well known. He is famous as a direct disciple of the pre-eminent Vedāntin, Śrī Gauḍapādācārya, and as an incarnation of Ādiśeṣa. On first beholding His Guru, Bhagavatpāda glorified Śrī Govindapāda thus: "I worship you who are the total manifestation of Ādiśeṣa, who is the couch of Lord Viṣṇu and the ornament adorning the feet of Lord Śiva and who supports on his head, the earth together with its mountains and oceans." This has been specified in the *Mādhavīya Śaṅkaravijaya* (in verse V.94) by the omniscient preceptor, Śrī Vidyāraṇya, the author of numerous works inclusive of the commentaries on the four *Veda*-s. The word *agocaram* of the verse means him, who is not knowable through ordinary words and unrefined minds.

Here is an alternative interpretation of the words *sarvavedāntasiddhāntagocaram* and *agocaram* of the verse. The term *siddhāntaḥ* means the ascertained content. The ascertained content of all the *Upaniṣād*-s is the Supreme Brahman. He whose *gocaraḥ*, object, is the ascertained content of all the *Upaniṣad-s* -- he who has realised Brahman -- is *sarvavedāntasiddhāntagocaraḥ*; the accusative case form is *sarvavedāntasiddhāntagocaram.*

The word *agocaraḥ*, pertaining to which the accusative case form is *agocaram*, means he who does not have *gocarāḥ*, objects of the senses, such as sound; that is, he who is thoroughly free from desire for sense-objects.

The next word of the verse is *govindam*; the nominative case form is *govindaḥ*. Here, *govindaḥ* means he who knew (*avindat*) speech (*gāḥ*). He is one who had investigated the world of words. [This is so, for, in his manifestation as sage Patañjali, he had authored an authoritative treatise on grammar, the *Mahābhāṣya.*] Alternatively, *govindaḥ* is he who discerned (*avindat*) the world (*gām*) in order to sanctify it. This is because Śrī Govindapāda was ever established in Brahman. It has, likewise, been said, "On account of him whose mind is absorbed in the Supreme Brahman, the limitless ocean of consciousness and bliss, his lineage becomes purified, his mother becomes one who has accomplished her end and the earth becomes sanctified (*Sūtasaṁhitā* II.20.45)." Yet another meaning of *govindaḥ* is he who recognised (*avindat*) the earth (*gām*) as an object to be supported. This is because Śrī Govindapāda was an incarnation of Ādiśeṣa. All this apart, Govinda was the Guru's name.

The next word of the verse is *paramānandam*. The word *paramānandaḥ* means he who has *ānandaḥ*, bliss that is *paramaḥ*, unsurpassable. The bliss cannot be excelled because mental purity (*cittaśuddhi*) effected by bountiful virtue accumulated in many births is the gateway leading to it and because it is secured by steadfastness in knowledge (*jñānaniṣṭhā*) that is preceded by the renunciation of all actions (*sarvakarmasaṁnyāsa*). The idea is that he is one who has secured liberation. The word shall now be

interpreted in another manner. At the time of liberation, there is no distinction of an attribute, bliss, and the one who has that attribute. Thus, when *paramānandaḥ* is taken, as was done, to be an attributive compound (*bahuvrīhi*), the literal meaning, "He who has unsurpassable bliss" needs to be substituted by the implied sense of, "He who is unsurpassable bliss." This is cumbrous. Therefore, *paramānandaḥ* is an appositional compound (*karmadhāraya*) that means, "He who is *paramaḥ*, supreme *ānandaḥ*, bliss." The sense is that he is one who has become Brahman. Evidence for a knower of Brahman becoming Brahman Itself is contained in passages of the *śruti* such as, "Anyone who knows that Supreme Brahman becomes Brahman indeed (*Muṇḍaka Upaniṣad* III.2.9)" and, "The knower of Brahman becomes Brahman Itself." While *paramānandaḥ* is in the nominative case, *paramānandam*, which occurs in the verse, is in the accusative case.

Next comes the word *sadgurum*. It means he who is *sat* and is the Guru. A question that arises is, "What is the purpose of the qualification *sat* of Guru?"

Prima facie view: There is the saying of the wise, "Numerous are the Gurus who take away the wealth of the disciple. In the world, rare are the Gurus who remove the suffering of the disciple." Therefore, the qualification *sat* points to the absence of usurpation of the disciple's wealth and to the removal of the disciple's suffering.

Final view: In that case, you regard mastership (*gurutvam*) as a generic attribute (*jāti*) inherent in a species, that of Gurus, and studentship (*śiṣyatvam*) as another generic attribute (*jāti*) inherent in another species, that of disciples.

Do you not? [That you do is apparent because you present *sadguru*-s as those having mastership (*gurutvam*) qualified by the absence of usurpation and by the removal of suffering.] However, mastership (*gurutvam*) and such else is not a generic attribute (*jāti*), as otherwise there would occur the defect of improper blending of generic attributes (*sāṅkarya*). For instance, the generic attribute manhood (*manuṣyatvam*) but not mastership (*gurutvam*) is present in a human who is a disciple; mastership (*gurutvam*) but not manhood (*manuṣyatvam*) is there in a god who is a Guru; and both manhood (*manuṣyatvam*) and mastership (*gurutvam*) are present in a human who is a Guru. There is thus the fault of unwarranted blending (*sāṅkarya*).

[This is because mastership (*gurutvam*) coexists with both manhood (*manuṣyatvam*) and the absence of manhood. Such coexistence would have been permissible if manhood were present only where mastership is present and, further, mastership were more comprehensive than manhood. For instance, the generic attribute manhood is present only where the more comprehensive generic attribute existence (*sattā*) is present and there is no defect of unwarranted blending just because existence (*sattā*) is coeval with manhood in a man and also with the absence of manhood in a pot. However, manhood is not present only where mastership is present. This is clear from the instance given of a human disciple. In him, though mastership is absent, manhood is present. Hence, were mastership deemed to be a generic attribute (*jāti*), there would occur the defect of unwarranted blending (*sāṅkarya*) as mastership is not more comprehensive than manhood, which is a genuine generic attribute, and, yet, coexists with the presence and absence of manhood.

The improper blending was demonstrated by considering a god who is a Guru. A possible objection is that there is no question of a god actually being anyone's Guru. So, while mastership coexists with manhood, it does not coexist with the absence of manhood. Thus, no defect of unwarranted blending arises when mastership is taken to be a generic attribute. To dispose off this objection, it is now shown that a god can actually be someone's Guru.]

While it is inconceivable for persons such as ourselves to have a god as our Guru, nonetheless, we learn from the *purāṇa-s*, etc., that some great persons of yore did have gods for Gurus. Alternatively, as there is no impediment to a god having a god for Guru, unwarranted blending (*sāṅkarya*) is inescapable. Hence, mastership (*gurutvam*) is not a class's generic attribute (*jāti*). On the other hand, mastership (*gurutvam*) is the imparting of what is beneficial to a disciple (*hitopadeṣṭṛtvam*).

Objection: If so, from the term Guru itself, it is patent that he is not one who usurps the wealth of his disciple and that he removes the disciple's suffering. Hence, the qualification *sat* would be superfluous.

Our Reply: Though the teaching of what is beneficial to the disciple characterises a Guru, nonetheless, not all Gurus are conversant with all that is beneficial to their disciples. Even those who are acquainted with only some of what is beneficial to the disciple and impart just that to the disciple are also called Gurus, for they do teach what is beneficial. To differentiate the Guru in question from such Gurus, the qualification *sat* has been specified. The Guru spoken of

here knows all that is beneficial to the disciple. Hence, he is called *sadguru.*

Next comes the expression *praṇataḥ asmi*, I prostrate. This signifies that I know that the Guru is superior to me and that I am engaged in an activity that expresses this superiority. The final word *aham*, I, denotes consciousness delimited by the intellect; that is, the individual self. This is because consciousness not delimited by any limiting adjunct cannot be the agent of the act of performing *namaskāra*.

jantūnāṁ narajanma durlabham-ataḥ puṁstvaṁ tato vipratā
tasmād-vaidikadharmamārgaparatā vidvattvam-asmāt-param/
ātmānātmavivecanaṁ svanubhavo brahmātmanāsaṁsthitir-
muktir-no śatakoṭijanmasu kṛtaiḥ puṇyair-vinā labhyate// 2 //

Liberation is the crest jewel among all the objects of human life. It is characterised by one's abidance as Brahman, which is not different from the individual self, is free from all evil and, by nature, is ever immaculate, ever enlightened and ever free. Having attained liberation, one is not reborn. It is elucidated in various ways in the *Veda*-s, *Upaniṣad*-s, *smṛti*-s and *purāṇa*-s. All the *śāstra*-s are meant directly or indirectly for its attainment. Desirous of prescribing that one should put in utmost effort to secure such liberation, the divine preceptor Śaṅkara Bhagavatpāda points out the excellence of liberation and the means to it.

Jantūnām, for beings that shall take birth, among the various possible births they could have as creatures arising from eggs (such as birds), as creatures appearing from sweat (such as lice), as entities that sprout (such as plants), and as those that come from wombs, *narajanma*, birth, that

is manifestation, in the form of a human is *durlabham*, the best (*uttamam*). As for *janma*, birth, that is defined as the first conjunction of *prāṇa*, vital air, with the body. The idea that can be arrived at is that *narajanma* is the occurrence of a notion of identification with a body that has a human form.

In this verse, *jantu*, whose possessive case, plural form is *jantūnām*, does not just mean an entity with life, as is normally the case. This is because the term *jantu* would then apply even to persons who have secured liberation while alive. As any future birth, inclusive of that as a human, is undesirable for them, it cannot be said with reference to them that the attainment of birth as a human is *durlabham*, the best. Hence, the word *durlabham* of the verse would become inappropriate. [When *jantu* is interpreted, as done earlier, as a live entity that shall take birth, the one who has secured liberation is excluded and the word *durlabham* is quite in order.]

Better (*durlabham*) *ataḥ*, than birth as a human is *puṁstvam*, manhood. Better (*durlabhā*) *tataḥ*, than manhood is *vipratā*, the condition of being a Brahmin. Better (*durlabhā*) *tasmāt*, than the condition of being a Brahmin is *vaidikadharmamārgaparatā,* intentness (*paratā*) on just (*tasmin eva*) the injunctions (*mārgaḥ*) specified by the *Veda* (*vaidikaḥ*) about *Dharma*, such as the *agnihotra* rite. Next, *param*, better, *asmāt*, than intentness on the *Vedic* injunctions pertaining to righteous acts is *vidvattvam*, being conversant with the import of *Vedic* hymns (inclusive of those chanted during rites). Better (*param*) than being conversant with the import of *Vedic* hymns (*asmāt*) is *ātmānātmavivecanam*, the discriminative

knowledge (*vivecanam*) that one's Self (*ātmā*) is of the nature of absolute existence, consciousness and bliss (*saccidānandaḥ*) and that the *anātmā*, non-Self, is everything else. What is spoken of here is the indirect knowledge of the Self. Better (*paraḥ*) than indirect knowledge (*asmāt*) is *svanubhavaḥ*, the direct experience of the Self. The excellence (specified by *su* of *svanubhavaḥ*) of the experience (*anubhavaḥ*) is because of its arising in the mind associated with hearing about the Truth from the scripture and the Guru (*śravaṇa*), reasoning about the Truth in consonance with the scripture (*manana*) and uninterrupted concentration upon the Truth (*nididhyāsana-nairantarya*).

Having specified the excellence of the means to liberation, the author now elucidates the excellence of their fruit, which is *muktiḥ*, liberation, *brahmātmanāsaṁsthitiḥ*, characterised by abidance as the very nature of Brahman. Various are the kinds of liberation, such as dwelling in the worshipped Lord's realm (*sālokya*) and remaining near the Lord in His realm (*sāmīpya*), that are highlighted in texts like the *purāṇa*-s. The qualification *brahmātmanā-saṁsthitiḥ* is meant to differentiate the liberation in question from these. That the other forms of liberation constitute liberation only in a secondary sense of the term and that liberation of the form of abidance as Brahman is alone the primary liberation have been detailed by us in the work *Puruṣārthanirṇaya* (Ascertainment of the Object of Human Life).

This *muktiḥ*, liberation, *no labhyate*, is not attained, *vinā*, in the absence of, *punyaiḥ*, good acts, *kṛtaiḥ*, performed, *śatakoṭijanmasu*, in hundreds of crores of lives.

durlabhaṁ trayamevaitad-devānugrahahetukam/
manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ// 3 //

The fruit, liberation, can be admitted to be excellent. However, why should the means to it be deemed superb? Catering to this doubt, the divine author says in this verse that that is because God's grace is their fount.

The compound *devānugrahahetukam* means that which has the *anugrahaḥ*, grace, of *devaḥ*, God, for its *hetuḥ*, special cause. Here, *devaḥ* denotes *Viṣṇu*, the Supreme Goddess (*paradevatā*) or *Śiva*, for they alone are renowned as the givers of liberation. God's *anugrahaḥ*, grace, is His compassion characterised by the wish, "May this one cross the ocean of phenomenal existence" in respect of those who have sought refuge in Him.

That God's grace enables one to become liberated is established by passages of the *śruti*, such as, "It is He who makes him do good works whom He wishes to raise above these worlds (*Kauṣītakī Upaniṣad* III.8)" and by passages of the *smṛti*, such as, "The desire for the non-dual Truth arises only because of the grace of God (*Avadhūtagītā* I.1)," "(Even the sinner who worships Me without resorting to any other) soon becomes one with a virtuous mind and then attains everlasting peace (*Bhagavadgītā* IX.31)" and, "Fixing your mind on Me, you shall cross over all difficulties by My grace (*Bhagavadgītā* XVIII.58)." The *trayam*, triad beginning with "*manuṣyatvam*" that shall be spoken of is *devānugrahahetukam*, that which has the grace of God for its cause. That is why the triad is *durlabham*, superb. The word *eva*, meaning indeed, emphasizes this.

What constitutes the *trayam*, triad? The first constituent is *manuṣyatvam*, which patently means the condition of being a human.

The next is *mumukṣutvam,* the condition of being desirous of liberation. The desire for liberation (*mumukṣā*) is of three kinds: mild, middling and fully developed. Mild desire for liberation is a desire of the form, "May liberation accrue to me" that is present merely at the time of hearing the scripture dealing with the Self. Since it lasts only for a while, it does not produce any effect. That is why it is classified as mild. Middling desire for liberation is that on the dawn of which a person renounces all actions in the prescribed manner, approaches a Guru and engages in enquiry about the Self. Fully developed desire for liberation is that on the manifestation of which nothing other than liberation appeals to a person and he is unable to bear any delay in securing liberation. This is like extreme hunger on account of which a person is satisfied with nothing other than food and is unable to tolerate any delay in consuming food. Here, the condition of one with fully developed desire for liberation is spoken of.

The third constituent of the triad is *mahāpuruṣasaṁśrayaḥ*, the dedicated worship (*saṁśrayaḥ*) through service, prostrations, etc., of a great (*mahān*) person (*puruṣa*). The worshipped person's greatness (*mahattvam*) consists in his imparting the means to liberation. A man with the desire for liberation who dedicatedly worships a great person acquires the means to liberation. It is accordingly said in the *Yogavāsiṣṭha*, "O Rama, the definite means to cross the ocean of phenomenal existence is acquired because of contact with an exalted

personage, like access to a boat because of contacting a boatman."

labdhvā kathañcin-narajanma durlabhaṁ
tatrāpi puṁstvaṁ śrutipāradarśanam/
yas-tvātmamuktau na yateta mūḍhadhīḥ
sa ātmahā svaṁ vinihanty-asadgrahāt// 4 //

The divine author now speaks of the fault of the person who does not, in the manner that shall be detailed later, strive for liberation in spite of possessing the stated means for liberation, such as a human birth. The first word of the verse is *labdhvā*, which means, "having attained." How was the attainment had? The answer is *kathañcit*, somehow. The reason is that the accomplishment occurs solely by the grace of God. What was attained? The answer is *narajanma*, the state of being a human, *tatrāpi*, and even in a human life, *puṁstvam*, manhood and, further, *śrutipāradarśanam*, the knowledge (*darśanam*) of the final portion (*pāraḥ*) of the *śruti*, the *Veda*. It should be understood that by the mention of these three, the condition of being a Brahmin (*vipratā*), intentness on just the injunctions specified by the *Veda* about *dharma* (*vaidikadharmamārgaparatā*) and being conversant with the import of *Vedic* hymns (*vidvattvam*) too are included as having been attained by the person under consideration.

Yaḥ tu saḥ, notwithstanding the possession of this set of means, the person who, *mūḍhadhīḥ* (*san*), remaining as one with a mind devoid of discrimination, *na yateta,* will not strive, *ātmanaḥ muktau*, for his own liberation becomes *ātmahā*, a killer of the Self. This is *hi*, because, *vinihanti*, he specially kills, sinks in the unfathomable, boundless, ocean of phenomenal existence, *svam*, himself, *asadgrahāt*,

on account of false (*asan*) apprehension (*grahaḥ*) or ignorance (*ajñānam*; *avidyā*). The falsity in the apprehension is characterised by its being the seed of all harm. An alternative interpretation of *asadgrahāt* is, "on account of holding the sense of 'I' and 'mine' (*grahaḥ*) with respect to the body, senses, etc., that are false (*asati*)." As for the sinking of oneself in the ocean of phenomenal existence, that consists only in the non-shining of one's intrinsic nature because of agency, the condition of being an experiencer, etc., being superimposed on the true Self. The Self certainly cannot be the victim of any killing, defined as an activity that makes someone cease to be.

The body is not the Self. Because the Self is apprehended, in notions such as, "This is my head," "This is my hand" and, "This is my foot," as related to the body from the head to the soles, each of the parts of the body cannot be the Self. Moreover, the Self cannot enter into a relation of the form, "This is mine" with Itself. Were the combination of all the bodily parts to be the Self, there would arise the contingency of the Self perishing even when a part of the body, such as a hand, perishes. (This is because the original combination, which is what is supposed to be the Self, will not be present when some constituent thereof is lost. Thus, neither any part of the body nor a combination of all the parts can be the Self.)

The senses too are not the Self. This is because recollection of the form, "I who saw a pot am now touching it" would then be impossible with respect to a pot that was earlier apprehended by the eye and, later, not seen but sensed by the organ of touch. The mind too is not the Self. If it were, there could have been no experience of pleasure

or pain that is spread all over the body. (This is because the mind is not in simultaneous contact with the various parts of the body.)

Therefore, the Self must be distinct from the body-mind complex. It must be eternal too. Only then would the experience of the results of *dharma* and *adharma* be possible.

The killing of such a Self in the stated sense of making it cease to be is inconceivable even in a dream. The *śruti* says, "The Self that is consciousness is neither born nor does It die. It did not originate from anything. Nothing distinct originated from It. It is unborn, eternal, without decay and without growth. So, It is not killed when the body is killed. If someone thinks, 'I shall kill It' and another who is killed thinks that It is killed, then both of them do not know their own Self, for It does not kill and is not killed (*Kaṭha Upaniṣad* I.2.18-19)." The *smṛti* too says, "Certainly, this Self cannot be cut. It cannot be burnt. It cannot be wetted. It cannot be dried. It is eternal, omnipresent, fixed, unmoving and changeless (*Bhagavadgītā* II.24)." Hence, "killing" (that is referred to in the words *ātmahā* and *vinihanti*) only means, "activity that causes the absence of manifestation."

The bad result accruing to those who kill the Self in this manner is spoken of by the *śruti* thus: "The worlds of the demons are covered by blinding darkness (in the form of ignorance). Those that kill the Self go to them after departing from the body (*Īśa Upaniṣad* 3)." Sanatsujāta, the son of the Brahmā, too has said, "He who comprehends the Self as different from what it truly is, is a thief, for he steals

the Self. What sin has he not committed (*Sanatsujātīya* I.33)?"

Therefore, he who has secured the means, such as the condition of being a human, that are had solely by the grace of God should, in all ways, diligently strive for attaining liberation. The present verse hints at this most valuable advice, which shall be spelt out in the text later.

itaḥ ko nvasti mūḍhātmā yas-tu svārthe pramādyati/
durlabhaṁ mānuṣaṁ dehaṁ prāpya tatrāpi pauruṣam// 5 //

In order to bring about steadfastness in people's effort to attain liberation, the most compassionate, divine preceptor kindly states in a different way what He conveyed earlier. *Kaḥ*, who, *nu*, indeed, *asti*, is, *mūḍhātmā*, a person with mind (*ātmā*) bereft of discrimination (*mūḍhaḥ*), *itaḥ*, other than him? This is a rhetorical question, with *kaḥ* having the force of negation. The import is that there is no one other than him. Who is he? The person *yaḥ*, who, *prāpya*, having attained, *durlabham*, the excellent, *mānuṣaṁ janma*, birth as a human and, *tatrāpi*, even there, *pauruṣam*, manhood, *pramādyati*, is careless about, *svārthe*, what is beneficial (*arthe*) to himself (*svasya*).

vadantu śāstrāṇi yajantu devān
kurvantu karmāṇi bhajantu devatāḥ/
ātmaikyabodhena vinā vimuktir-
na siddhyati brahmaśatāntare'pi// 6 //

The divine author denies the status of being the immediate cause of liberation to various factors that are indirect aids and mentions the negative concomitance

(*vyatirekasahacāra*) pertaining to the realisation of the oneness of the Self being the immediate cause of liberation.

Vadantu, let people read, *śāstrāṇi*, the scriptures, such as the *Ṛg-veda*. *Yajantu*, let them offer oblations to, *devān*, the gods, such as Indra. *Kurvantu*, let them perform, *karmāṇi*, rites, such as *agnihotra*. *Bhajantu*, let them devotionally serve, *devatāḥ*, the deities, such as *Śiva* and *Viṣṇu*. Devout service (*bhajanam*) consists of glorification, worship, prostration, etc.

Nonetheless, *vinā*, without, *ātmaikyabodhena*, the knowledge of the unity of the Self, that is, the mental mode with just the non-dual Truth as content (*akhaṇḍākāravṛtti*) that stems from the great scriptural utterances (*mahāvākya*) like, "You are That (*tat tvam asi*)," *vimuktiḥ*, liberation characterised by the attainment of absolute bliss, *na siddhyati*, does not arise, *brahmaśatāntare'pi*, even (*api*) on one's transcending (*antare*) a century of Brahmā-s (*brahmaśatam*). Alternatively, *brahmaśatāntare'pi* means even (*api*) on the passing away (*antare*) of hundreds of Brahmā-s (*brahmaśatāni*). Two thousand of our tetrad of *yuga*-s constitutes one day of Brahmā. A hundred years, made up of such days, is the lifespan of Brahmā, as is well known from the *purāṇa*-s, etc. In the *Bhagavadgītā*, the Lord has specified the duration of a day of Brahmā thus: "Those people who are conversant with day and night know that a day of Brahmā ends in a thousand *yuga*-s and that his night ends in a thousand *yuga*-s (*Bhagavadgītā* VIII.17)."

The idea is that without the knowledge of the unity of the Self, liberation is not possible, just as form cannot be seen

without the eye, smell cannot be apprehended without the nose and sound cannot be heard without the ear. This is so, for the *śruti* says, "Only on knowing Him, one goes beyond death. There is no other path to immortality (*Puruṣa-sūkta*)," "By knowing the Supreme, he becomes freed from all bondages (*Śvetāśvatara Upaniṣad* II.15)" and, "Liberation is not effected by action (*Muṇḍaka Upaniṣad* I.2.12)." Also, the *smṛti* says, "O Bhārata, he who, being without delusion, knows Me, the Supreme Person thus, is omniscient and worships Me with all his being. ... Understanding this, a person becomes wise and one who has accomplished all his duties (*Bhagavadgītā* XV 19-20)."

amṛtatvasya nāśā'sti vittenetyeva hi śrutiḥ/
bravīti karmaṇo mukter-ahetutvaṁ sphuṭaṁ yataḥ// 7 //

In the previous verse, it was indicated that actions, which are only indirect aids, are not the direct causes of liberation. Now, the divine author elucidates this with authoritative substantiation.

In the fourth *brāḥmaṇa* of the second chapter of the *Bṛhadāraṇyaka Upaniṣad*, there is a story that begins thus: Yājñavalkya said, "Maitreyī, my dear, I am going to renounce this life of a householder. Let me end your relationship with Kātyāyanī." It can be known from the *Upaniṣad* that Yājñavalkya was a great sage who had two wives, Maitreyī and Kātyāyanī. At some point of time, this exalted saint who had clearly ascertained the import of all the *Upaniṣad*-s desired to renounce all actions so as to attain liberation while alive (*jīvanmukti*). To secure the required permission for this from his wife Maitreyī, he told her, "Maitreyī, my dear, I am about to renounce this life. Let me terminate your connection with Kātyāyanī." On

being asked thus, Maitreyī said, "Lord, if indeed this whole earth full of wealth were to become mine, will I become immortal through that (*Bṛhadāraṇyaka Upaniṣad* II.4.2)?" To this, Yājñavalkya responded, "No. Your life will be just like that of persons with plenty of objects of enjoyment. However, there is no hope of immortality through wealth (*Bṛhadāraṇyaka Upaniṣad* II.4.2)."

This teaching is referred to here by the divine author of the commentaries on the *Brahmasūtra*-s, *Bhagavadgītā* and the *Upaniṣad*-s. "*Asti*, there is, *na*, no, *āśā*, hope, *amṛtatvasya*, of immortality, *vittena*, through wealth" -- *yataḥ*, since, *iti*, with these words, *śrutiḥ eva*, the *śruti* itself, *sphuṭam*, clearly, *bravīti*, says that, *karmaṇaḥ*, action, *ahetutvam*, is not the cause, *mukteḥ*, of liberation, it goes without saying that this is the position of the *smṛti*-s, *purāṇa*-s and the like.

In the verse, the word, "*tataḥ*, therefore" is assumed (as a correlate of, "*yataḥ*, since"). Then, by connection with the previous verse, this verse conveys that *yataḥ*, since, *śrutiḥ eva*, the *śruti* itself, states that *karmaṇaḥ*, action, *ahetutvam*, is not the cause of liberation, *tataḥ*, therefore, without the knowledge of the unity of the Self, liberation cannot be attained. Alternatively, even without assuming any word, the word, "*yataḥ*, since" can correlate with the word, "*ataḥ*, therefore" of the following verse. [Then the verse would, along with the next verse, convey that since the *śruti* itself states that action is not the cause of liberation, *ataḥ*, therefore, *vidvān*, becoming a man of discrimination, *prayateta*, one should diligently strive, *vimuktyai*, for liberation.]

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